

Step 1: Preparatory work

By Hu Xuezhì

1. A set of secrets---a decisive factor for success in your pursuit of Tao

During my apprenticeship I had been instructed that to obtain a set of correct measures weighs the most for pursuing Tao, though so numerous books concerning this subject cannot be summed up. Most books in some way or other have written in ambiguous or paradoxical words, so to deeply and precisely understand the meanings is more or less impossible. Moreover, so many orifices and acupoints exist with so many different names that even one orifice owns a dozen or more names mostly in metaphor.

Without the accurate understanding about the exact position of an orifice means that you have utterly been denied the chance to success, even though you can guess or surmise them. If it is this case, possibly the result is that you have been sitting either like a withering trunk or dried leaves, fancying to grind a brick to be a looking-glass, and even corporeal men taking possession of more materials begin to ridicule your folly behavior. The error of regarding a position in your body as somewhere beyond your exterior will absolutely result in the retardation of vita-vapor, as like to bring fuel to fight against fire, and some queer disorders will appear.

In some books you may gain the impressions that some proceedings, to some extent, resemble the process of sexual intercourse, which, later by degrees, you certainly will make out, that because you will sometime unite the pre-heaven life force with the pre-heaven nature, during this process their coupling movements, in intensity, are never less than actual performance between a male and a female.

Some books describe the procedure as like that of making gold out of gold ore, with additional directions concerning the oral usage and swallowing into the belly and so forth, so some misled practitioners begin to believe that the constant ore-melting can some day bear the fruit of obtaining the elixir pellet. So, many miserable tales and deaths have taken place.

There is a tale in many scriptures telling that long ago there lived a man named Yian Min, who is the most intelligent and wisest man in the world, yet on account of being in want of the right instructions he didn't succeed in his pursuit of Tao.

Once before my master preached to us, saying, 'All men shall have teachers, whose duties are to propagate knowledge, settle puzzling questions and pass

on skills and experiences. Even a small business like vending will have to be in need of some directions for keeping, let alone such a significant matter as to release from the bondage of destiny. So, without accomplished instructors you are doomed to failure, even though you have read this book or other a thousand times.

2. Money

Someone may be tittering when I begin to talk about the money, because they think I have been preaching religious doctrine. In reality the majority of people have the conventional ideas that money meaning more or less vicious. Here the moneys in question take another meaning---to assist you in your pursuit of Tao. There are two reasons: one is that you need some food and clothes and residence when you begin your silent exercise, because in reality your corporeality hasn't been thoroughly purged of. The other lies in that without money you can apprentice yourself to none. So a saying is popular with the practitioners that the elixir pellet is bought with gold. With more knowledge concerning the experiences of Bai Shi Shan and Zhong Huang, you certainly will perceive more about the meaning of money. At beginning the two comrades were poor and could not afford the necessities, so they feed herds of sheep, and many flocks of oxen in ten years, during that period they economized and hoarded up savings; at last they fulfilled their aspirations.

After a certain length of time when your golden elixir pellet is nursed in your middle elixir field, money will mean nothing to you, because you can remain still and motionless in your silent sitting for several months without the least appetite for food. Yes, there are no supernatural beings who still eat food, water, and still sleep and fall ill.

3. Partners

The process of disciplining your heart, for the practitioners, is the monotonous practice at beginning, still more for the common people. From now and then to be encouraged and get more morale will consolidate your resolution and strengthen you more confidences. On other side, during the process there will be many crises waiting for you to go through, and so the assistance from the comrade is necessary or even indispensable.

4. An Appropriate Site

The house you reside in should hold aloof from war, fighting or upheaval, and should be away from the intersections. For the easy availability of provision being somewhat near the town or city is ideal. The more silent and isolated the better. A cave carved half way down the cliff is the best place for some saints. Yet at first you should not be obliged to meet these conditions because to let your heart remain free from all rambling thoughts and

continue to be still is the most important thing. Generally speaking, the house in the depth of a forest while the necessities are adequate and no other matters to harass your heart is ideal.

5. Prohibitions to some sorts of food

My master, when talking about the practical procedure, I remember, emphatically drew our attention to the caution of abstaining from food of fatty, peppery, stinking and scented nature, for the fatty or stinking flavor is capable of sinking as well as messing up the vita-vapor while the peppery or scented one of lifting as well as dispersing vita-vapor. The efforts-earned vita-vapor, when induced to sink or be messed up will become headstrong and difficult to compress; when lifted high up and dispersed will drift away and is hard to gather.

He reminded us at the same time of that to be on a diet mostly composing of vegetable is ideal, meanwhile not to be gluttoned lest it lead to the disturbance of mind-will; not gorge when too hungry lest it should stir the vita-vapor. To eat food always in a moderate way is the best.

6. Accurate positions for some useful orifice-points.

In the back of human body, along the spine are three important orifice-points: coccyx pass, the clipping spine pass and occipital pass, all of three making up the Three Passes which is the common terminology in Chinese-yoga and the channels and collaterals.

The very tip of the spine at the buttock putt is coccyx pass. The spinal marrow is traditionally called Hung He or Chao Xi, which is the course the yang vita-vapor take to ascend. From the coccyx pass upward, to the seventh vertebra, between which and the kidney is the orifice-point called clipping spine pass. Further upward to the occipital bone at the back of brain is the occipital pass.

In the front of human body are three important orifice-points too: upper elixir field, middle elixir field and lower elixir field. The middle spot between two eyes is Yin Tang in which at the very beginning of disciplining heart you should settle your mind-will; From which orifice-point around 3.3cm further inward you can locate Ming Tang, another 3.3cm further is the Dong Fang, at last another 3.3cm further you can find out the position of upper elixir field, also called Ni Wang Gong. From the Yin Tang downward to the palate, upon which there exist two orifice-points called Que Qiao.

The respiratory tube, on account of owning twelve knobs, is titled Chong Lou. From the point upon the breast bone, which is between the two breasts, around 9cm further inward is the place the middle elixir field abides in, which in fact is a sphere space with a diameter about 3.8cm, wherein you should

hoard up the vita-vapor in preparation for erecting a caldron.

The middle place inside the belly between the navel and kidney, is called Xu Hai, from which 3.8cm downward is the place of lower elixir field, also called Hua Chi, which in actuality dominates a sphere space with its diameter being 3.8cm. The middle place between the middle elixir field and the lower elixir field Huang Ting, which is also a sphere space with its diameter of 3.8 cm.

There are three orifice-points in human body which are always referred to by many books as the essential three---the upper elixir field, the middle elixir field and lower elixir field. The upper orifice occupies the position of Brightness Hexagram, with its interior being yin nature and exterior yang nature, its core the home of pre-heaven nature. The lower orifice occupies the position of the Perilous Pit hexagram, its interior being yang and exterior yin, its core the home of pre-heaven fertilizing fluid. Both orifices have a lot of different names which here are skipped over without reference to.

To constantly settle mind-will in the lower elixir field is the most important measure for the novices, also the most useful for the common people who for this or that reason only aim at promoting their physical well-being, preserving the good stamina and keeping heart peaceful and broad.

In the process of Chinese-yoga the function of middle elixir field is more like that of a womb in a female body, in which the fetus of true self takes form. In regard of this you can refer to other chapter for more information.

Step 2: Cleanse the Heart of All Desires and Passions

Disciplining the heart---much akin to preaching devotion and devoutness as do many schools of religions---is the process critical to the successful pursuit of Tao. The heart, we all know, is accustomed to yielding to the reckless actions of multifarious thoughts. So to get rid of them should proceed step by step, and the idea of rooting out all stray thoughts in an instant should be dropped.

Seat yourself in the gesture like many Buddha statues---the legs crossed and the fingers of two hands interlocked---compose your heart and purge it of all disorderly thoughts. Then gently settle your mind-will in the lower elixir field. That is to say, persistently rest your mind in this vague space, with no time spent on pondering over other things.

This is a gradual process. You should be patient with its dullness at the beginning. Only both the patience and persistency can do. Yet paying much attention upon lower elixir field is very dangerous, which you should bear in mind. For, not as same as the general circumstances in the profane world, the concentration of attention can result in many uneasy symptoms in various degrees, which is owing to the fact that, where the mind-will is the Qi

is, and the normal circulation of Qi will be jeopardized on account of excessive accumulation of Qi in one place. So the proper way you place your mind-will is that you seem to pay attention to it, yet in the same time you seem not---a paradox.

After an appropriate length of time when your heart has assumed equanimity, it is the time for you to pay attention to inhaling and exhaling. When you draw a breath, you can envisage the inhaling takes the course of Du Channel ascending the top of the head while the exhaling of Ren Channel descending to the lower elixir field. One revolution you count one time in your heart. In this way you count up by heart the number of the revolutions you envisaged the breath take and bear in mind the accurate number. Then the ideas will never obtain the chance of sprouting up to harass the heart.

As a pair of intimate friends, the mind-will and the breathing should run the same revolution in your mind---which in jargon of Chinese-yoga is called "chaining the heart monkey and harnessing the mind horse." Knowing where the lower elixir field is but not paying your attention there merit the great reward. Yet, settling mind-will elsewhere is bound to make a mistake. In brief, you should transform the heart from existence to nonexistence in your mind, and empty and expand the mind realm to be more spacious and quiescent till all seems to have passed away.

To be free from any ideas and thoughts for a long time can bring about no dream whatever emerging in your sleep, which indicates that the pre-Heaven mind-will is in the process of coming on the scene.

If the heart is not disciplined enough, the pre-Heaven mind-will will always be unsettled and the psychical rays flicker continuously. Similarly, if the stray thoughts have not given up thoroughly, the passions will always be in the growth and the life force will still be subject to all temptations. Only with your mind-will settling gently in lower elixir field yet touching nothing at all, the heart can become purer and purer.

To cleanse the heart of its addiction to stray thoughts, there exists another measure sitting in forgetfulness, which is advocated by Lao Tzi and Zhuang Tzi.

At beginning, settle the mind-will in the lower elixir field---which was always compared by ancient men to the process of pouring fire into water, as the heart occupies the position of Brightness Hexagram with the nature of the fire element while the kidney the position of the Dangerous Pit Hexagram with the nature of the water element. For a long time in this state a whiff of yang Qi will appear after "interaction" between the water and the fire. Assume the Buddha-sitting posture, with the chest slightly drawn in and the back or the spine moderately upright, the head elevated so that the two eyes can see levelly forward, the shoulders relaxed, both eyes slightly closed and

the tongue tip leisurely raised against the hard palate, you can regulate respiration by the way of slowing the rate of breathing to such an extent that you can feel nothing at all.

Certainly, this stage can be reached only through the long-term training. The above-mentioned preparations, you know, should be carried out moderately lest something overdoing should bring about constraints and uneasiness. The proper attitude should be to deal with them naturally and moderately, and there should be no exertion in excess and no efforts in deficiency.

Generally speaking, the heart operates in a constant style of permanently diffusing all sorts of ideas and thoughts and intentions--- speeding outwardly, in a word. However, in disciplining heart the operation fashion is utterly contrary to that of daily thinking, that is to say, reduce itself to inward stillness and emptiness.

Reposing the mind-will gently in the region of lower elixir field and setting your eyes down inwardly upon the same region. Little by little slowing the breathing, you can perceive some minute changes have taken place in the region of lower elixir field as the time passes away---initially, it is a black and opaque space, afterwards a slight light begins to flicker, then the darkness fades away by degrees and brightness fills up the space. After a period you can obtain the feeling that there seems a wave of warm Qi is slowly diffusing and then, of its own accord, then it begins to be circling round the lower elixir field. This is the time of initial sprouting of the yang Qi, and also of the existence arising from nonexistence. So in a persistent way you rest your mind in the lower elixir field, the breathing begins to die out---which process very much resembles the quiet state of a tortoise or winter sleep of a frog. Of course, the mind-will should perch upon nothing, nor should free them utterly to their own freedom---which means that the mind-will seems to exist yet meanwhile to pass away. So with the flight of time the mind-will and the breathing will be more familiar with each other and later afterwards they begin to attach to each other, and at last the Mysterious Pass begins to present itself.

Step 3: Settle Mind-will in Lower Elixir Field

To set the first step of restoring pre-Heaven nature and life force you must learn to know how to discipline the heart. First of all, get rid of all stray thoughts before this silent exercise, then loosen the clothes to free the flow of blood and Qi. In short, impose no constraints whatever upon the body.

Sitting silently, legs crossed, fingers interlocked with each other, two hands gently laying before the lower abdomen with palms facing upwards. In this way you begin the long expedition of pursuit of Tao. Your form should be straight like a dead trunk and your heart recede into silence, till it becomes as unconscious of all things as the dead ashes which have passed through

ordeals of thousands of years. Turn down your eyesight upon the tip of your nose while moderately close your eyelids to a proper extent: you should not shut up the eyes thoroughly lest you should be sleepy and spirits drift away, yet you should not fully open your eye lest the eye light should drift away. The most appropriate way to get this effect is to tenderly lower your eyelids and view the tip of your nose and settle your mind-will upon a spot in the middle between your two eyes. By this means you can eradicate the myriad of thoughts from just the very beginning.

Some time later, when heart has been calmed down, you should gradually close your eyes in order not to witness scenes, and let your ears hear the lower elixir field, make even the breathing in and breathing out, in order to make it as gentle and weak as possible. Of course, nasal obstruction and other disorders concerning the nose should be properly dealt with so as not to effect the breathing to a larger extent.

Get legs crossed, the right shank located on the left (which is to see right shank inside while the left outside), place both hands in front of the lower abdomen, palms upwards, left hand below, right above, the thumb of left nestling against the forefinger. The right hand, in the same way, naturally laying above the right--which is called the yang hugging yin, in Chinese-yoga jargon.

Once in my early days of being a new practitioner, I put a question, saying, "After so long time of perusal of the scriptures and canons about the means to cleansing heart, I am becoming much more puzzled at the psychical rays. What is it after all? What use actually is it? Apart from that, where does the pre-Heaven nature come from? In reverence I am here begging for the truth!"

My master replied, "pre-Heaven nature, the noumenon of the heart, comes from infinite emptiness. pre-Heaven life force, taking residence in the kidney, arises from infinite stillness. The pre-Heaven mind-will serves as the master of the pre-Heaven nature. Viewing the lower elixir field for a certain length of time you will unconsciously perceive the psychical rays emerging little by little, then again some time later, the pre-Heaven nature gradually blending up with the life force till the two merge into one."

"I have the honor to hear your lecturing to our fellow-practitioners in concern of the silent-sitting, you said that before and during silent-sitting the practitioners should give up all stray thoughts, and gaze inward at the emptiness of lower elixir field, would you explain more concretely, my master?"

My master replied, "To survey the emptiness of lower elixir field with an inward gaze while not to be lost in it is a correct method; meanwhile, to be lost in it is a false one. The psychical rays are screened and buried in oblivion always, for you don't know how to bring your mind-will to emptiness and let it

remain still and motionless. Silently seeing the lower elixir field inwardly for a long time, with your mind-will settling upon the emptiness, gradually you will be conscious of the existence of pre-Heaven Qi in the region below the heart and above the kidney, in which region, as the chance matures, the Mysterious Pass will come on the scene. The emptiness without psychical rays coming from the Mysterious Pass is called dead emptiness; while that with psychic rays lively emptiness, in which we set about cultivating true self.

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Step 4: Open up Eight Extra Channels

The practitioners, when sitting in silence and continuing this Buddha-posture for a long time, will feel the limbs become numb, the flow of blood impeded, the muscles under pressure be painful and sore. The following below introduces a set of measures to deal with the case, which you should perform step by step every day during the initial exercise. First you should slightly draw some breath with your mind-will by moderately shutting up mouth and nose, and settle your mind-will in the lower elixir field for a certain length of time. Then settle it upon the perineum.

Then during the first breathing in, the mind envisages a wave of Qi ascending the upper elixir field picking up the course which starts from the perineum and winds up at upper elixir field through Du Channel. During the first breathing out, the mind envisages the Qi descending from upper elixir field to the perineum through the course of Ren Channel. During the second breathing in the mind envisages that the Qi ascending from the perineum to lower elixir field so as to link with the Belt Channel---which runs round the waist---and the Qi splitting in two halves, both going straight from lower elixir field to either side of the kidney of the back, then along the back upwards to ascend the two shoulder blades and halt the Qi there. During the second breathing out the mind should envisage that the two waves of Qi going along the outside of both the arms respectively through the Three Yang Channels of Hand to the middle fingers, then turn round to the middle of inside palm.

During the third breathing in envisage that the Qi going up through the Three Yin Channels (which run along inside of the arms), turning round the two shoulder blades to descend to the two nipples of the breasts, then during the third breathing out envisage the Qi descending from two nipples to converge in lower elixir field, then returning to the perineum again. During the fourth breathing in elevate the Qi upwards to the middle elixir field so as to link with the Chong Channel. (Caution: no to be up beyond the heart), and during the fourth breathing out lower the Qi down to the perineum, then split it in two halves again and run both of them along the outside of two legs through the Three Yang Channels of the Leg, arriving at the toes and turning round to wind up at the Yong Quan Point. Then throughout the duration of the fifth breathing in imagine that the Qi going up starting from Yong Quan Point and

stopping at the lower elixir field through the Three Yin Channels of Leg (which run along the inside of legs), in the midway the two waves of Qi converging at Hui Yin Point. Both then ascend to lower elixir field.

During the fifth breathing out, imagine the Qi descend from the lower elixir field down to the Hui Yin Point. The procedure above-mentioned makes up the major part for getting through the Eight Extra Channels, by which process you can drive out all Qi of vicious nature from all orifices and channels and collaterals, for the golden elixir pellet couldn't develop without extinction of yin Qi.

Step 5: Administer fertilizing fluid (Jing)(1)

To discharge the fertilizing fluid (Jing) in natural way is the destined proceeding most likely preface the procedure of constituting a human being, while to accumulate and change it into Qi in a reverse direction the process of forming the golden elixir pellet. You should know, in the latter case the thing we deal with is by no means the air but the pre-heaven fertilizing fluid (Jing) with which we can eventually regain all wasted pre-heaven nature and prolong our lifetimes, and release from the entanglement by diseases of various sorts. So the book *The Narration by One Immortal* tells the author's opinion as such: "To live necessitates fertilizing fluid (Jing), yet to wear out it means death sooner or later. Just relying upon it we can restore the pre-heaven nature and reunite pre-heaven life force with pre-heaven nature."

Yes, human body much resembles a tree that has no roots, and how miserably to think of sustaining the drifting life only with the breathing and digestion after the body being deprived of the original roots---the true heart and the automatic circulation of pre-heaven Qi. Yes, no certainty exists guaranteeing the one breath is absolutely succeeded by another, and living today guarantee living tomorrow. To think how much the average lifetime of around thirty thousand days resembles a dream we just awaken from, when we are in retrospection at our sickbed waiting for the arrival of the death. The gone-by time has drifted away to you don't know where, the death angel is composedly approaching you with measured steps, the flesh and flood will have to decay, and corrupt till it thoroughly turns to deserted dust, and so do the bones. The heart, fertilizing fluid (Jing), Qi, the pre-heaven mind-will will be demolished and drift away to God knows where. Then who could possess the ability to divine what your next lifetime would be? And who could divine when and where the endless transmigration could, in violation of nature's formidable law, come to an end? So here I give counsel to practitioners to make up your mind and consolidate your resolution, so as not to pass away regretfully with nothing in hands at your dying sickbed.

From now on, pay no attention upon anything, the two eyes abstain from gazing outwardly, the two ears from hearing the outside, be on a vegetable diet, shorten the time spent on sleep, refrain from talkativeness and laughing, give up all contemplation and desires, court no comfort and ease,

have no interest in differentiating the beautiful from the ugly. In this way you cleanse your heart constantly, as like a cicada drinking dew. After a long time you will feel refreshed and spirited. Like a tortoise remaining motionless in its dead-like state, you will imperceptibly prolong your lifetime and release you from the regularly unavoidable torture by ailments.

However, the precaution you should take is to discipline your heart is to guard against "five swindlers"---the eyes, ears, the nose, tongue, body---from surging up to wear away the pre-heaven nature from outside or within. Only when there is not any one of the seven kinds of emotions--joy, anger, melancholy, anxiety, grief, fear, and terror--- arising, the first five yin pre-heaven mind-wills responsible for producing the senses of taste, sight, hearing, smell, touch remain peaceful, two eyes gaze inwardly, two ears hear inwardly, the nose smells inwardly, the tongue rises gently against palate, the whole body remains motionless in silent sitting posture, the mind-will settles inwardly in lower elixir field, and fertilizing fluid (Jing) remains indifferent to any temptation, you are qualified for further advance in the pursuit of Tao.

fertilizing fluid (Jing), as like a robber who watched for his chance in a stealthy way, will become restless when the man's eyes happen to catch sight of the beautiful. Likewise, when the music drifts into the ears the desires and passions will arise and the fertilizing fluid (Jing) will roll up and down. Even a little whiff of scent and delicious smell will unexceptionally induce the desires to awake and the fertilizing fluid (Jing) to wear out. Delicious taste will all at once excite the addiction and thus the fertilizing fluid (Jing) feverishly search for the indent to let out. Then feelings and sensations arising from induction or touch will occasion the infatuation to emerge and fertilizing fluid (Jing) to consume itself as like boiling water.

Under the constant consumption by the five swindlers, can you tell me how much fertilizing fluid (Jing) has been left over? When the fertilizing fluid (Jing) drains out and the pre-heaven mind-will floats away to follow the suit, the human body becomes a ruin. So the practitioner should perform in the way of regarding the body as a state and fertilizing fluid (Jing) the subject people who, when leading peaceful lives, will stabilize the state.

Before you set about administering fertilizing fluid (Jing), it is the common circumstance that the pre-heaven mind-will always chases after the illusions and phantoms in the outward direction, the pre-heaven Qi disperses and diffuses in all directions and pre-heaven fertilizing fluid (Jing) decays and loses its vigor. So we must endeavor to refill the fertilizing fluid (Jing) and Qi and pre-heaven mind-will, till these three have become sufficient enough and merged into one---which means the process of laying foundation has successfully come to an end. This foundation is the one upon which to ascend the following summits. The man who has transcended the region of existence and ascended the phantom region possesses the foundation. So does the

man whose pre-heaven mind-will remains to be at a constant standstill for ten months, and the man who no longer is in need of the sleep, and the man who abstains from all food and drink, and the man who is never affected any change of four seasons.

The saint, who possesses the same body with Tao, will never in the world breathe one more time, while the common people do all the time from birth to death. They will by no means fall asleep or doze for an instant, even though the universe has undergone the vicissitudes of hundreds of thousands of years.

With the human body, heart and mind-will serving as the administrators, while fertilizing fluid (Jing) and Qi and pre-heaven mind-will as the subject people, the means to let the former three function to unite the later three into one makes up the basic method to produce the golden elixir. The precondition for uniting the three into one lies in that the heart should constantly remain motionless in emptiness and stillness, for only the heart being in that state the pre-heaven mind-will can merge with pre-heaven nature, and fertilizing fluid (Jing) and emotions can calm down. On account of the body being free from any motion the fertilizing fluid (Jing) can be converted into Qi and because of the heart being free from any ideas or intentions the Qi can be converted into pre-heaven mind-will, and on account of the mind-will touching nothing in emptiness and being at a constant standstill, the pre-heaven mind-will can be changed into the emptiness.

The Great Unification, when engage in a motion, will split into two parts of yin and yang. When the intercourse takes place between the yang and yin, the five elements will come into being at last (of course halfway there are other proceedings), and, when each takes position and engage in their particular motion, all things emerge. So, on account of the existence of earth element gold element comes into being, and with the assistance coming from earth element wood element can flourish,. Once the water encounters the earth it naturally halts its movement to a suitable extent; in the meantime under the encasement by earth element, the fire element will have to be distinguished. The above-mentioned development course is that the Creation of all things takes. Going back on the way in reverse direction, the saints, with their wisdom and uncompromising efforts, reached the origin and own the body in common with the Tao. According to the law the measure is invented to collect five elements to be administered to form four elements, and by the same measure unite the four to form three ones, and three to two parts of yin and yang, and then at last unite the yin and yang to form the Great Unification. Retracing the course unswervingly all the way back to infinite emptiness, they can at last reach Tao.

Because of the stillness of the body the fertilizing fluid (Jing) will remain motionless, and by this means the water element inevitably will be obliged to come to the central position of earth element and merge with it. Likewise,

owing to the heart being free from any stray thoughts the Qi then comes to be at a constant stand still, thus the fire element will naturally join the earth element occupying the central position and merge with it. When the pre-heaven nature has slipped into stillness, three yang souls will hide themselves and wood element joins the earth element and unite with it in the central position. Under the similar circumstances when the emotions have been purged of, the seven yin souls will be worn out by degrees and gold element will join earth element and combine with it. As soon as the elements of water, gold, fire and wood have converged at the central position, the mind-will will eventually be brought to a constant standstill and the five elements will soar high up and converge upon the upper elixir field.

Once before I put a question to my master, saying, 'I have read some messages in some books such as Canon on Both the pre-heaven Nature and pre-heaven Life Force and Canon on Golden Elixir Pellet concerning the measures to hold back fertilizing fluid (Jing) from discharging and to convert it to Qi. Also, there are many successful practitioners in their books having left numerous assertions in this regard. Would you please make clear this term my master? '

My master paused for a while, then observed, "You all know the words by Lao Zhi that the precious coming into being on account of the comparison with the cheap and the same reason also is applicable to the high and the low. Conventional opinions have been so much dominant that all men shy away in talking about the fertilizing fluid (Jing) and sex while advocating to be religious and faithful and to be an ascetic. Here I won't advocate so-called religion, but tell the way out from the destiny. The pre-heaven Qi will arise and increase only by the way of holding back the fertilizing fluid (Jing) from dejection and later you can step by step convert the fertilizing fluid (Jing) to Qi, and Qi to pre-heaven mind-will and pre-heaven mind-will to infinite emptiness. As our bodies are short of fertilizing fluid (Jing) on account of the former ejaculations, we must refill it at first."

"For you do not know how long time you have fallen into the stillness, the time will come that the fertilizing fluid (Jing) has the tendency to surge and go out and your penis become hard, then you must put the weight of your body on one side, at the same time gently thrust the middle finger to pressure upon the Hui Yin point, constrain the muscle around to collect the yang Qi that is emerging. This kind of yang Qi, when goes out through the Hui Yin point in its natural way, can turn into fertilizing fluid (Jing) and form the cytula with the ovum---this process is called 'sailing along the life current' in Taoism terminology. On the contrary, the yang Qi you reap can turn into the pre-heaven vita-vapour and can revolve along Du- and Ren Channel. From this account you can easily conclude that the fertilizing fluid (Jing) forms the essential, like a fountainhead of a stream, from which and only depend upon which you can later cultivate the pre-heaven nature and pre-

heaven life force. Regarding this method Saykamuni once commented like this, 'Old monks have the secret to revive the tree that has no roots and light the oil lamp that has no oil for its fuel. '

"As to the detailed measures to reap yang Qi I will explain below carefully. Whether the yang Qi has emerged and if the chance matures for harvesting you should know clearly and accurately. The yang Qi you are going to harvest is useless, if you are mistaken in identifying the moment of timely harvesting. If the yang Qi you harvest is premature or in overgrowth, all your efforts will become fruitless. The concrete measures to deal with this complicated circumstances means crucial, practitioners must be familiar with them in detail, otherwise they'd better stay where you are and do nothing at all. The time of sudden inspiration coming from nowhere occurs to your quiet realm of mind, and unconsciously a wave of yang vita-vapour comes into being and begin to evolve is the moment you should commence to ascertain whether the imminent harvesting is chanced to be at the rightful time and the vita-vapour has developed fully for you to reap. How to ascertain the chance and how to be certain of the suitable degree of its continuous growth make up the most hidden secret for most of the books concerning this subject. If the sudden inspiration let you become certain of the time being out of place, you should not in a hurry to reap it. The time in question denotes the moment that the yang vita-vapour has grown fully and a little time further it will be in overgrowth, and a little time less it will be young and in deficiency."

"Originally, the pre-heaven vita-vapour was brimful and virginal. Just because the indulgences in passions have led to a good deal ejaculation or consumption of sperm, the pre-heaven vita-vapour has been suffering the deficiency all the time. The yang vita-vapour reaped for refilling the pre-heaven Qi must be the one that has fully grown and is pure, and by no means that one emerging the time when mind is full of stray thoughts or voluptuous ideas springing out endlessly---for the yang Qi has already in part turn into fertilizing fluid (Jing) and destined to ejaculation except by special means. Because different men--even a man in the different stages of his lifetime---have divergent constitutions, and different degrees of deficiency in terms of pre-heaven Qi, so practitioner must adopt somewhat different measures for each one."

"In general, when there are sexual desires coming forth, the penis will harden and the desire for indulgence in sensual enjoyment will become more and more fervent. At this time some yang Qi will turn into fertilizing fluid (Jing) . The fertilizing fluid (Jing) must be converted to Qi, otherwise it will inevitably go out at future time. The dejection of fertilizing fluid (Jing), if comes to no end, will undermine all the efforts you formerly made, as like a foundation always breaking down. So the measures of small waterwheel comes to being, aiming at ceasing the flowing of fertilizing fluid (Jing) and converting it to Qi. When the fertilizing fluid (Jing) accumulates to a certain degree yet no

measures put into use to diminish it, it certainly will find a way out, as like the water in a mug receiving incessant supplies of water will diffuse sometime. So, how to convert it means crucial for the success of administering fertilizing fluid (Jing)."

"When a whiff of yang Qi arises---which results from the motion out of the infinite stillness---and a destined sudden inspiration occur to your mind, it is the time at which you should prepare to judge the culmination of its growth, to set about its going round the Du- and Ren Channel. There will come many feelings and minute changes, of which you can by degrees obtain the experience for being certain of the chance and prime time of its development. Here I will deliver a detailed description of the scene for your reference. When a whiff of yang vita-vapour comes forth from you know nowhere, sudden inspiration spontaneously occur to your mind realm, without any presentiments or signs to preface its emergence. All in a sudden you seem to melt into nothing and all the world seems to be in sunlight and cosiness and all are comfortable; contentedness and complacency seem to extend gradually to your world of existence and your back have already resumed the upright posture all out of your senses and efforts. The state of your heart, at the same time, like a full moon in an autumn night coolly shedding its solitary gleam upon a clear lake, has already been still and empty for no one knows how long time. By degrees, in natural way in the broad expanse of your heart the mind-will can not catch sight of your existence from outside yet even inside it can not give you any senses of something concrete. All is void and emptiness, all the pores existing in the changing positions of the space seem to minutely itch all over, thus the whole world seems to indulge in the extreme easiness and cosiness, and there is not one willingness existing to take leave of it."

"Suddenly your body or the whole space seems to vibrate lightly and afterwards all seem to have changed. pre-heaven mind-will is jubilantly having intercourse with yang Qi. pre-heaven mind-will is always in company with Qi and when the mind-will goes the latter will constantly be on the trail of the former all the time to follow it. pre-heaven Qi begins to make its own way automatically with continuous surging and swellings to open up its destined course of Du- and Ren Channel. A certain length of time later, being brimful and sufficient enough it naturally goes round the course fluently and without any blockade. Then sudden inspiration expressive of the similar feelings and impressions will fall upon your quiet region of the heart, though you have no intention to gain it. Of course, at this time you can, without any hesitation, commence the process of launching the small waterwheel."

"You are advised to be patient enough at first, waiting for its fully growth, which is like the moon reaching its full state of brightness. The time when sudden inspiration occurs to the mind and a wave of a yang Qi is as slowly arising as like a seed is budding, you can conclude that the suitable chance is

coming up. Losing no time at once you are advised to embark on breathing in, and at the same time consciously contract the muscles around the Hui Yin point, have an idea envisaging that a wave of vapor is ploughing into Du Channel through Hui Yin point and coccyx pass, and elevating the imagined vapor all the way upward through Du Channel until it reaches the upper elixir field. Then breathing out, and at the same time have a mind-will envisaging to low the Qi from Ren Channel till it goes to the lower elixir field. This process is called small waterwheel."

"The practice of small waterwheel, though simple and plain, actually has been designed to cope with the two hidden operations both from outside and inside. When you breathe in the breath will naturally be brought in from outside through the mouth or nose down to the respiration tube till to gather in the lung, while at the same time the yang Qi spontaneously ascend from the lower elixir field to upper elixir field. This process means that the pre-heaven life force is soaring up to reunite with the pre-heaven mind-will. When you breathe out the breath will be expelled out of the lung, taking the route of respiration tube upward to go out through the mouth or nose, meanwhile the pre-heaven Qi will go from the upper elixir downward to the lower elixir field through the middle elixir field. This process, in fact, is that of the pre-heaven mind-will descending to reunite with the pre-heaven Qi. The aforesaid closing and opening operations of the acquired breathing and yang Qi are more like that of a bellows. The operations of acquired breathing and that of yang Qi, though having the same bellows of the human body, differ in both the thing subject to their operations and the circling course."

"The reunion of pre-heaven life force and pre-heaven mind-will taken place in upper and lower elixir field is the process to convert fertilizing fluid (Jing) to Qi. while the acquired breathing with an idea imagining Qi going round the Du- and Ren Channel promote the inner operation of pre-heaven Qi. Here the envisaging means that two closed eyes should survey inwardly the Du- and Ren Channel beginning from Hui Yin point, then Du Channel, then the upper elixir field, then Ren Channel, then coccyx pass and ending up in lower elixir field. The acquired breathing is of the positive nature while the ascend and descend of the yang Qi of the passive nature, upon which you should pay no attention whatever."

"When setting about launching the small waterwheel, first you should breathe in through the nose, the mind-will and inward gaze of two eyes, at the same time, should make their common way along Du Channel upward from Hui Yin point till they reach the middle elixir field, then you should cease the breathing for a little while and halt the advance of mind-will and the gaze here. Afterwards, resume the breathing and recommence the advance till the mind-will and the inner gaze arrive at the upper elixir field, and the breathing in comes to end at the same time. Then second you should breathe out, while the mind-will and the inward gaze follow the Ren Channel downward from the

upper elixir field till the clipping spine pass. Then ceasing the breathing out for a little time and checking the downward advance of mind-will and inward gaze awhile, you are advised to resume the breathing out and advance the mind-will and inward gaze downward back to lower elixir field again, the breathing out comes to an end."

Step 5: Administer Fertilizing Fluid (Jing)(2)

Then how many times should you revolve the small waterwheel once the wave of yang Qi arises? You may ask yourself. Many people know the thirty-six times be suitable, as asserted in many scriptures and canons. Yet, this assertion in reality doesn't mean the number of breathing but the number with which you can reckon the necessary number of times in consideration of all your deficiency of pre-heaven nature, the constitution, the extent of development of the emerging Qi and so forth. It is by no means an easy thing for a man not expert at the Book of Changes, to know the necessary number.

That to keep the mind-will and inward gaze in motion round the circle of Du and Ren Channel, to launch the breathing---like to start the operation of a reciprocating bellows---to blow the acquired breathing to promote the transformation of fertilizing fluid (Jing) into Qi in the lower elixir field, and that when the growth of the pre-heaven Qi reaches the height initiate the small waterwheel to harvest it, is the detailed procedure of holding back the fertilizing fluid (Jing) from dejection. The following procedure is to change the fertilizing fluid (Jing) to Buddhist relics---the penis will shrink all the way back into your belly.

In consideration of health condition level and feelings in regarding the growth of Qi, and reference to instruction by qigong master, practitioner can be able to calculate the number of times they should run the small water-wheel regarding the varying state for the emergence of the yang Qi each time. Later you are advised to resume the motionless state to recede again into the emptiness and stillness of the heart. Be patient enough to wait for the motion out of the infinite stillness again, and to prepare again for the subsequent running of small water-wheel.

Yet many men have the notion that the fertilizing fluid (Jing) could be accumulated for the use of constituting the golden elixir. Of course, this notion is thoroughly contrary to the law that when sperm is brimful it is bound to go

out sometime. One utensil with certain capacity is supposed to be capable of accommodating the incessant supplies of water, how fanciful and whimsical! Yet you can take action to cease the formation of fertilizing fluid (Jing) and convert it to Qi, how reasonable it will become! So, it is the indispensable method you should learn if you aspire for the success, regardless of what

religion you have faith in.

Practitioner should mind that to run the small water-wheel risks danger in different degrees and different forms, yet the common one is that the Qi changes back to fertilizing fluid (Jing) and then the fertilizing fluid (Jing) flows out. The new practitioners, on account of incomplete annihilation of stray thoughts and the mind-will not being free from touching things---in a word, lack necessary profundity in disciplining their hearts---is likely to be tied up by the whims and fancies in the day and dream of something in the night. So, like a mug tumbled down and water pouring out, the lower elixir field will lose its contents of Qi, which first changes to fertilizing fluid (Jing) then drains out---all efforts formerly made thus drain away. So, many regulations and restrictions have established to discipline the Buddhists and Taoists and other, which to a certain extent have something to do with this case.

Once before I asked my master, 'Would you please describe the scene that the fertilizing fluid (Jing) has completely converted to Qi? ' My master replied, 'Why dose a whiff of yang Qi arise when you heart remains still and empty? Because the Qi lacks in sufficiency. When your heart slips into the depth of the stillness and emptiness and remains motionless for a long time the Mysterious Pass will present its genuine bare face with the sign that a whiff of yang Qi emerges. The stirring of a whiff of yang Qi denotes that it is going to change to tangible medicine---the fertilizing fluid (Jing). The transformation from the intangible medicine (Qi) to tangible medicine is represented by the stirring. With the operation of small waterwheel we can check the transformation process and regain the Qi. Then settle the Qi you regained in lower elixir field, to replenish it little by little. After unremitting efforts of replenishing it one time after another in response of the stirring one after another practitioner can, little by little, replenish the Qi till the sufficiency of it is eventually attained, when there will be no stirring taking place and no replenishment still in need and all begins to resume the profoundest stillness. At that time there will be no fertilizing fluid (Jing) any longer and the Hui Yin acupoint will automatically close forever.'

Again I put another question, 'We all know the saying that if the fertilizing fluid (Jing) is sufficient you desire no sexual activities, and Qi sufficient you no longer desire the food, and pre-heaven mind-will sufficient you won't sleep any more, would you please tell us how to make the three sufficient enough and how to know that the three are sufficient? '

My master observed, 'The revolution of small waterwheel, like the furling and unfurling of a bellows, plays a magnificent part in replenishing the Qi which, accumulating in lower elixir field, will reach the height of its growth sooner or later. When there is no fertilizing fluid (Jing) emerging Hui Yin acupoint will automatically close up, and the penis will gradually shrink till it has the same size as like a baby. Generally speaking, a male baby never possesses sexual desire, of which everybody knows. This phenomenon can be used to solve

the question why a man, who has obtained the sufficient Qi and converted all fertilizing fluid (Jing), will never have the sexual desire. As a matter of fact, he has achieved the success of transcending the region of covetousness (also called the region of reality) to ascend the region of phantom. Proceeding with the subsequent procedures, you will gradually convert the Qi to pre-heaven mind-will, which in reality is the process to replenish the pre-heaven mind-will. When pre-heaven mind-will is sufficient enough you naturally desire food no longer, because you have already restored to the state of pre-heavenness---which is the transformation process from acquired arrangement of trigrams to the pre-heaven arrangement of trigrams---which means that you have nothing to do with the region in which the law of five elements prevails. During the period of conceiving the fetus of the true self you begin to need less food in the first month and only water three months expires and no necessities whatever any longer at the end of the fourth month. The man, who has proceeded to reach this phase according to the procedure indicated before, if still in need of them, regardless of how little amounts, must have not released from the region of reality, and his Qi has not been sufficient enough. The sufficiency of pre-heaven mind-will actually signifies that the yang has dominated over your existence and the yin has been thoroughly purged of. On the contrary, even the minimum amount of yin being left over in the body means that you have to be subject to the least degree of invasion by somnolence, and that the psychical rays could not be steadily radiant during all the twenty-four hours of a day. When the pre-heaven mind-will is sufficient enough you are sure to be free from any sleep, and never there will be ideas or thoughts arising or dying out in heart, and never there will be one breath coming in or going out through the lung and respiratory tube, and you have transcended the region of phantom to ascend the region free from phantom. '

Step 6: Harvest Pre-heaven Vital Energy

If you mistake the revolving of small waterwheel for the method that can be applicable for the whole process of converting the fertilizing fluid (Jing) to Qi, you are immensely mistaken, because the invention of it mainly aims at refilling fertilizing fluid (Jing) and compensating for the previous loss of fertilizing fluid (Jing) by the previous unrestricted indulgence in the desires and emotions, and partially transforming fertilizing fluid (Jing) to Qi. So here we can conclude that the small waterwheel makes up the initial means while harvesting Qi the subsequent one which, after the fertilizing fluid (Jing) has been restored to sufficiency, will supersede the former and be used for fully conversing from fertilizing fluid (Jing) to Qi

This procedure consists of four steps: first to be ready for stirring of Qi, second to revolve the waterwheel, third to transform pre-heaven fertilizing fluid (Jing) into pre-heaven Qi, the fourth to preserve Qi.

We should first look back upon the preceding procedure of small waterwheel when beginning with the description of harvesting Qi. After a due period of constantly breathing in and out with the mind-will and inward gaze going round Du and Ren Channels, as well as corresponding rest in the middle elixir field and the clipping spine pass halfway during breathing in and breathing out

you will suddenly get the feeling that all things seem to have deserted you and you have nothing to do with them any longer. The Qi is always on the trail of the mind-will. Every now and then you become aware of comfortable warmth in the lower elixir field or even the warmth continues all day long. Sometimes, out of your expectation, you perceive that a whiff of Qi is forcing its way against the coccyx pass intending to ascend Du Channel.

After a due period, the whiff of Qi will get through the coccyx pass and surge up to rush against the clipping spine pass. This ascending Qi, however, could not easily get through the clipping spine pass, let alone the occipital pass, because the sufficiency of Qi cannot alone make up the decisive force to open up all these three passes. Why? Because the yang Qi is of the sinking nature. But with the assistance from the due inhaling the Qi can be excited.

Somebody may argue that I have said that the mind-will can lead the Qi to anywhere and why mind-will could not stir up the Qi. The reason is that the mind-will's capability in this regard is transient and temporary. So to promote the Qi to make way through the three passes along Du Channel you must seek for assistance from the breathing---which leads to the invention of small water-wheel.

To run the small waterwheel you should at first close your eyes and mouth, raise the tongue against the palate gently, then breathe in to draw breath through the nose, respiratory tube and lung, drive your mind-will and inward gaze upward along the course of Du Channel from coccyx pass to upper elixir field---the starting point being at Hui Yin acupoint---and midway during your breathing in you should stop at the clipping pine pass according to the previous requirements; then exhale to drive out air through the lung, respiratory tube and the nose, meanwhile sending the mind-will and inward gaze down along the course of Ren Channel till they come to the lower elixir field. Halfway during the breathing out you should rest the mind-will and inward gaze in Shan Zhong acupoint for a little while.

Revolving the small water-wheel in this way repeatedly, you will perceive that both lower- and upper elixir field begin to throb slightly, which means the pre-heaven Qi begins to emerge. Sometimes when you leave off the revolving of small waterwheel and again slip into stillness, you suddenly become aware that the Qi can even revolve, of its own accord, around the Du- and Ren Channels smoothly without any encumbrances. Sometimes the

revolving comes to an end. In this case you should let all take their own courses, and never intervene.

To let the Qi revolve or come to end all of its own choice and to intervene not the least for a certain length of time practitioner will suddenly be conscious of that the penis is becoming hard. From which time on you should start the process of harvesting the pre-heaven Qi. Yet at this time you should be patient enough to identify its authenticity first by the following method:

Envisage a hollow flute, then envisage that you blow air through it in the direction of the penis to see if it can become soft. If the penis gets soft, it means the pre-heaven Qi coming up is false; if it still remains hard it indicates you should cease the operation of refilling the fertilizing fluid (Jing) and launch the process of harvesting pre-heaven Qi, for this time the pre-heaven Qi is arising really.

As I mentioned before, there are four steps for harvesting the pre-heaven Qi, so we should begin with the first step of being ready for the stirring of pre-heaven Qi.

Once the yang Qi automatically engages in the rotation, you should leave off the operation of small waterwheel. Settling your mind-will in the lower elixir field, you should gradually slip again into the stillness and emptiness. Remaining in which state for some time you will unconsciously gain the feeling that the Qi, of its own accord, is fluently going round the Du- and Ren Channel. Its automatic rotation sometimes is sped up, retarded, ended up, all out of its own choice; and the mind-will and Qi are enchantingly attached to each other. Paying no attention whatever to the scene you heart should remain motionless in the depth of stillness and emptiness till you have thoroughly been oblivious of all things (including your existence). Keeping in this state for you don't know how long time you will suddenly notice that your penis is becoming hard and strong. After applying the method above mentioned to testing the authenticity of pre-heaven Qi you can feel relieved to set about harvesting the pre-heaven Qi.

If you want to harvest the pre-heaven Qi first you should be familiar with the two conceptions : vigorous fire and moderate fire. You may ask what the fire means. Generally speaking, the fire means the mind-will. That you deepen the acquired breathing while concentrate your mind more strongly makes up the vigorous fire; that to slow down your acquired breathing so as to make it even and slight while the mind-will touches something to the slightest extent the moderate fire.

In the course of reaping the pre-heaven Qi the breathing in should be accompanied with the intensive mind-will and intense inward gaze. Both should ascend Du Channel to the upper elixir field. The breathing out should be carried out with no mind-will and inward gaze--- which means you pay no

attention to the breathing out and let it go its own way. Meditating upon the process of reaping the pre-heaven vita- vapor you can easily conclude that the breathing in plays a main part, or in another word, you employ the method of vigorous fire during the breathing in. Then you may wonder how many times you should practice the reaping maneuver and when you should end up the operation. The answer is that the moment when your penis has become soft completely and no tendency to harden existing is the time you should assuredly leave off the process of reaping pre-heaven Qi.

Then you may put another question of where the pre-heaven Qi has gone. In reality the pre-heaven Qi has been hoarded up in part in the lower elixir field in the form of pre-heaven fertilizing fluid (Jing). Only passing through the transformation process the pre-heaven Qi can ultimately settle in the lower elixir field, in the form of pre-heaven fertilizing fluid (Jing).

As soon as the pre-heaven Qi, in the form of pre-heaven fertilizing fluid (Jing), has been hoarded up in lower elixir field, practitioner should at once put into practice the method of transforming the pre-heaven fertilizing fluid (Jing). Settle your mind-will in lower elixir field, attach a good deal of attention to breathing in and breathing out---both processes should be carried out smoothly and extensively, not violently and hastily in the least. Launching the breathing in with mind-will ascending the Du Channel, and breathing out with your mind-will descending the Ren Channel. Breathing in and then breathing out for about thirty-six or seventy-two times you will get the feeling that the lower elixir field, of its own accord, begins to engage in the action of breathing in and breathing out as does the lung. Perceiving this practitioner should terminate the acquired breathing and again slip into profound stillness to put into practice moderate fire.

'Would you be good enough to carefully give an account of the moderate fire, my master? ' asked one my fellow-disciple, one day.

My master narrated as follows: When the lower elixir field begins to engage in the action, all of its own accord, of drawing in and blowing out like the furling and unfurling of a bellows, you should gently lodge your mind-will in the lower elixir field and terminate acquired breathing. every now and then the mind-will, solitarily resting in lower elixir field yet touching nothing, like a man guarding a fire ablaze, unmindfully watches over the motion of lower elixir field of its own breathing in and breathing out till all has passed away and you again sink into the infinite stillness. Hence the moderate fire refrains from any notice paid upon the acquired breathing and aims at keeping watch over the pre-heaven Qi lest it should change back to fertilizing fluid (Jing). Moderate fire should be put into practice after the vigorous fire.

Sinking into the broad tracts of stillness for you don't know how long time you will perceive that a whiff of pre-heaven Qi is coming again and your penis again becoming hard, which circumstance means you should prepare for the

operation of revolving the small waterwheel again, to reap pre-heaven Qi and transform pre-heaven fertilizing fluid (Jing) into pre-heaven Qi. The above-mentioned processes carried out one after another lasting for you don't know how many times, the Mysterious Pass will present itself and pre-heaven mind-will will emerge.

As to reaping pre-heaven Qi there are some advice and changeable methods in response to different circumstances, which you should be familiar with. When the pre-heaven Qi is coming up and you gain the clear consciousness of its detailed motion, it will be very good to reap it the while when your penis begins to harden, for the reaping is relatively easy and the pre-heaven Qi is of good quality at that time. Yet if you cannot identify the authenticity of pre-heaven Qi and lack relevant experiences, you'd better not apply this method. In case of pre-heaven Qi coming up while you gain a late consciousness on account of the sleep you should bear in mind that the revolving of small waterwheel cannot be put into use. Under the circumstance the pre-heaven Qi is likely to be hurt if you do that way. The best way choice is to slightly concentrate your mind-will upon the whole Yin Qiao Channel, and the two eyes shall silently and solitarily gaze upon that, be oblivious of all your existence and slip into profound stillness, so as to let all develop in their own ways. When the time comes of the penis beginning to soften, you should instantly adopt the method of vigorous fire to breathe three or five times till the pre-heaven Qi has completely drawn into the lower elixir field. Afterwards make an end to the vigorous fire gradually and put into practice the moderate fire little by little.

In addition, there are some information concerning reaping pre-heaven Qi and to be related here for your clear understanding.

In regard of the reaping process you should take notice of the following movements of corresponding parts of your body and ruminate about them in a move to best understand their gist. The first is to breathe in through the nose, the second to raise your tongue against the palate, the third to strain backwards the muscle around the Hui Yin acupoint to coccyx pass, the fourth to close up your two eyes and to gaze inwardly. All these movements (excluding of the third one) shall be carried out simultaneously while the third shall be put into use when the whiff of pre-heaven Qi is coming up.

When you make use of the vigorous fire unevenly---which means your breathing and mind-will and inward gaze, when engaging in respective motion, don't remain the same throughout the process on an appropriate scale---there will be some danger destructive for the reaped pre-heaven Qi. When the vigorous fire is slight and weak the breathing will be floating and the fertilizing fluid (Jing) will not be transformed completely, and such fertilizing fluid (Jing) will sometime discharge when accumulation of it reaches some extent. When the vigorous fire is massive and violent the breathing will be hasty and stiltedly, which will cause the air gathers in the

belly in danger to bring about stools being loose and belly being painful inwardly.

In practice, the vigorous fire doesn't entail your attention being paid upon the mouth and nose, nor your breathing being hasty and violent. Moderately intensify your mind-will, slightly gaze upon the lower elixir field with two eyes, but have no clear consciousness about that will do. Both processes of reaping and transforming pre-heaven Qi aim at launching the automatic breathing of lower elixir field with the assistance from acquired breathing. So, sometimes we compare the lower elixir field to a bellows. Only the automatic breathing of lower elixir field, like the furling and unfurling of a bellows, can actually transform the fertilizing fluid (Jing) into pre-heaven Qi, while the acquired breathing (human beings do from time to time) can never achieve this in all possibilities. Once the automatic breathing has been started, you should always let the mind-will join the Qi and Qi meet with mind-will in order that the three be in enchanting harmony with each other. Then afterwards you seem to feel the waves of gold and silver is surging in lower elixir field--- which suggests that all fertilizing fluid (Jing) has been converted to pre-heaven Qi.

'One time when I was in a dream, the sperm discharged while my penis has not become hard. What is the reason? ' was my question, one time before.

My master replied as follows:
During the transforming process probably you don't intensify the acquired breathing, mind-will and inward gaze to a suitable extent or though sometimes you do in a perfect way but another time you perform badly. So, the overall breathing cannot be balanced always in a proper degree, and the mind-will not put to use in a suitable intensity appropriately. Hence the constancy of the three could not be guaranteed. Sometimes when the mind becomes vague and chaotic and you turn to be drowsy and desirous of sleep, it is likely that you cannot carry out the processes of reaping, transforming and preserving to perfection. So, the consequences will be either the lower elixir field to be not warm enough or the automatic breathing of it slouching and intermittently, and once perturbed by yin Qi the fertilizing fluid (Jing) is most probably to discharge sometime, and the pre-heaven Qi under the circumstance is apt to change to fertilizing fluid (Jing). Sometimes the breathing is violent and hasty, or the mind-will becomes vague, or some attention is paid upon the mouth or nose, or you draw too much cold air, you will incur various symptoms such as diarrhea with loose stools, distending pain on the top of your head, abdominal distention, bellyache and so forth.

Step 7: Revolve the First Water-wheel(1)

The waterwheel of 4-10 branches is created for the purpose of better hoarding up the pre-heaven Qi transformed through the preceding processes.

It is also called the *Inward Intercourse* while the small waterwheel *Outward Intercourse*.

First you should settle your mind-will in the lower elixir field. When you inhale, your gaze by two eyes tracing its way along an arc at your left side should ascend the upper elixir field from the lower elixir field. Then you should breathe out, meanwhile your gaze tracing its way along an arc at your right side should evenly and slowly descend from upper elixir field and go back into the lower elixir field. You are persuaded carrying out this operation for thirty-six times. Afterwards, during your breathing in, you should guide your mind-will and the inward gaze ascend the upper elixir field along an arc at your right side, and descend from the left side to go back into lower elixir field again when breathing out.

This operation you should carry out twenty-four times. The waterwheel of 4-10 branches can also promote the surfacing of the Mysterious Pass, as this process can better harmonize yin with yang. Most people only know small waterwheel that can be put into use to reap the yang Qi and pre-heaven Qi, not the waterwheel of 4-10 branches that can be used on the purpose of storing up pre-heaven Qi.

The preceding processes aims at recovering the lost pre-heaven nature which passes away with the discharging of fertilizing fluid (Jing) and refilling the fertilizing fluid (Jing) to sufficiency. If pre-heaven nature has not been recovered the heart must need further disciplining, because you will hardly have the chance of passing through the ordeals of various illusions, let alone other formidable difficulties. When a whiff of yang Qi evolves to be in the prime of growth, you should set about running small waterwheel to administer the fertilizing fluid (Jing)(tangible medicine), then when a whiff of pre-heaven Qi surges up and your penis becomes hard enough you should promptly incline your trunk slightly on one side and then pressure your one middle fingers upon the Hui Yin acupoint and start the processes of reaping, transforming and preserving the pre-heaven Qi(using waterwheel of 4-10 branches).

Your two eyes play an important part in your long-term pursuit of Tao, which you can know a lot through my lecturing in previous chapters. Why? You may ask. Here I give some account in this regard. The left eye represents the wood element with its orientation being east, while the right eye stands for gold element with its orientation being west. Wood element in its nature has a tendency to face the west and care for the gold element, while gold element has a tendency to face the east and care for wood element.

The revolution of two eyes is called harmonious intercourse between gold and wood element, and in practice has been contained in some methods such as waterwheel of 4-10 branches. The harmonious intercourse between metal and wood element is capable of leading to the gathering of the delicate

pre-heaven Qi in the upper elixir field that is termed the pre-heaven life force returning to reunite with pre-heaven nature. This makes up the part of cultivating life force and nature together---the gist of all my previous remarks.

Once before, one of my fellow-disciples put such a question, for my master to answer, "I always feel giddy after inhaling with mind-will and inward gaze going upward along Du Channel and exhaling with both of them going down through Ren Channel. Would you please tell me what is the reason? I felt very uncomfortable, my master?"

My master replied, "This is because yang Qi or pre-heaven Qi has not grown to be in the prime, and as a result, the turning of waterwheel can reap neither of them or though they are reaped they cannot be used for making up Buddhist relic. With no water in a kettle it will be damaged by fire. So, you are going to be giddy after so much useless rotation."

My fellow-disciple Xuan Kang Zi once said, "Once I joined a congregation claiming to owning the most proper methods to achieve Tao. They gave orders demanding me to chant a lot of scriptures and canons, be merciful and refrain from any killings and all sexual activities, in order to pay respect to some things and writings they claimed their great founders left with them. They also persuaded me to donate all my money to publish book praising good deeds and buy back the animals which would be butchered and let them re-enjoy their freedom of life, and concluded the more I do of these things the more chance will be for my ascending Heaven with the recommendation of their founders already in Heaven. Would you please tell me if their methods are the most proper one?"

My master replied, "This is by no means the most proper methods, but deeds deserving praise. To fast, to recite scriptures and canons, to burn incense, to practice meditation, to sit down cross-legged in silence, to discuss all things in smart and intelligent words, all these have nothing to do with cultivating both pre-heaven nature and pre-heaven life force."

"Only when all your previous lifetimes and succeeding ones have been donating the money to publish books and free lives your present lifetime can deserve grandeur awards. Supposing allocating the huge number of money you donate to all your foregoing and following lifetimes, do you fell assuredly that all the money would be donated to worthy doing? I am afraid the case will be that only \$ 100 would be donated and the remaining \$900 pocketed if the money is \$ 1,000. Their founders, with their pre-heaven life force and pre-heaven nature having not been recovered, actually had no sense of what is shame, and even claimed to be in Heaven to cheat the innocent to demolish their future! As to refraining from all sexual activities I can plainly conclude that would be disastrous and unmerciful action. There would be no living soul left in this world, how a miserable scene it would be! Sakyamuni,

the founder of Buddhism, had offspring, we all know. Likewise, Lao Zi and Confucius also had descendants. So, to be in pursuit of Tao has nothing to do with whether or not bear offspring."

"With no methods used to cultivate both pre-heaven nature and pre-heaven life force, many religion schools advocate the good deeds and behavior so as to purge off vicious thoughts. Thus they could not give you any hope for releasing from the endless bondage you are destined to be fastened with. There are many religion schools existing in this world, all claiming to let you take possession of various sorts of miraculous power by using their so-called clandestine methods, such as swallowing up saliva, breathing in with large amount of air, practicing profound meditation to envision various scenes, withstanding the hungry, eating up mildewed food, massaging the navel in a circle endlessly, gulping down the sperm of his own, aiming at going back to his youth, pinching the coccyx pass in order to block the dejection of sperm, gathering up menstruation of women to prepare for cultivation of an elixir by various means, and such like. I cannot give a full list of them. There are a multitude of people engaged in various activities with assorted objectives, of which some aim at cultivating pre-heaven life force and pre-heaven nature together but have no proper methods, some can only do well with the cultivation of pre-heaven life force along or pre-heaven nature only. Some fancy ascending Heaven with constantly kneeling down to knock their heads, some long for being a somebody in their next lifetimes, some hanker after being the most potent in sexual intercourse, some chant incantation claiming to be in possession of the capabilities to cure all diseases, and so forth. Most their intentions, without question, are good, yet they lack the proper methods."

Step 7: Revolve the First Water-wheel (2)

During this special period, please do nothing but constantly settle the mind-will inwardly in lower elixir field, except when reaping the pre-heaven Qi and converting pre-heaven fertilizing fluid (Jing) to pre-heaven Qi. Be oblivious of all things outside you. Otherwise, the mind-will will have no master and drift away if the heart engages in any form of contemplation, or the Qi will diffuse and fertilizing fluid (Jing) be worn out due to physical labor. Consequently, the sleep could not be soundly and the silent sitting could not continue steadily under the constant disturbances caused by distress and uneasiness. As a result, the mind-will will alienate from the Qi, which will occasion the fire of heart to burn upwards and the water of kidney to flow downwards, thus the fertilizing fluid (Jing) will be obliged to discharge sometime.

Regarding this, long has been the saying from many saints: to tranquilize your heart, first you should reduce your body to relaxation and motionlessness, second you should settle mind-will in lower elixir field and let it rest upon emptiness and be in contact with nothing. Later when the time

comes, you should use the vigorous fire to transform the fertilizing fluid (Jing). After thirty-six times of breathing you can use moderate fire to preserve the pre-heaven Qi. In this way, practitioner can completely root out all possibilities of sperm dejection.

"Because sometimes I cannot refrain from stray thoughts, some fertilizing fluid (Jing) will naturally take shape. So, would you please tell us how to deal with the case in order to reduce its bad effect to the least extent, my master?" asked one of my fellow-disciples.

My master replied in an orderly manner, "When you fall back into profound stillness, the heart will gradually be purged of all desires and emotions, and all things in connection with mankind seem to be cast away into another world, with which you have nothing to do. When a whiff of pre-heaven Qi be eventually coming up from the profound emptiness---in which all are vague

and nothing concrete appears with recognizable shapes, all is void and vanity---in consequence of the mind-will (of fire nature) settling in the kidney (of water nature)---lower elixir field, to some extent, contains the Qi of kidney. The pre-heaven Qi thus produced is innocent from any contamination of the worldliness and can assuredly be used as the formless medicine that makes up Buddhist relic."

"On the contrary, fertilizing fluid (Jing) taking shape due to transported sensuality could by no means be innocent of the contamination from covetousness, thus it cannot be put into use of making up Buddhist relic, except when it undergoes the transforming process with vigorous fire to convert it completely to Qi again."

The concrete measures practitioner should adopt are as following below: First, start the acquired breathing through the nose and lung, so as to trigger the automatic breathing of lower elixir field, then intensify mind-will as well as inward gaze by two eyes which is steadily fixed upon the movement of lower elixir field. This process going on for a certain length of time, the fertilizing fluid (Jing) is bound to be totally transformed into yang Qi.

You might have already taken notice of the term of >basking proceeding = in many books, yet how to proceed properly with it and when to carry out it, most of you are feared uncertain of these question. So, here I will give you a detailed account.

There are four most important points in human body: the Hui Yin acupoint at the bottom, the Shan Zhong acupoint in the front, the upper elixir field at the top and the clipping spine pass in the back. Linking the four points with lines you can get a rectangle, the its central point certainly falls upon the center of the middle elixir field.

According to the theory of five elements the following five points, in an emblematic sense, stand for five elements respectively with different attributes, which are showed as follows:

The upper elixir field stands for fire element with orientation of south , earthly branch of the seventh, number of two. The clipping spine pass stands for wood element with orientation of east, earthly branch of the fourth, number of three. Hui Yin acupoint stands for water element with orientation of north, earthly branch of the first, number of one. Shan Zhong acupoint stands for gold element with orientation of west , earthly branch of the tenth, number of four. Middle elixir field stands for earth element with orientation of center, number of five.

The basking proceeding denotes the process in which practitioner should stop the advance of mind-will and inward gaze for a little while at the above-mentioned four points---Hui Yin acupoint, Shan Zhong acupoint, the upper elixir field, the clipping spine pass---and let the Qi steam them of its own accord with no interference whatever. Most Chinese ancients used the earthly branches to show the time of a day. One branch stands for an interval lasting two hours. So, the first branch indicates the time between 23:00-1:00, the second between 1:00-3:00, the third between 3:00-5:00 and so on, till the twelfth branch denotes 21: 00- 23: 00. The time we use nowadays is somewhat different from used by Chinese ancients. Please refer to some books for more information. People may ask why I talk about the earthly branches. Because in the theory of Acupuncture there exists an important conclusion that the flux and reflux of Qi continue according to time changing. The Qi, like the waves of the sea, always flows along the twelve channels, and at the beginning of a certain two-hour interval flows into one certain channel and flows out of it at the end of the interval. For example, during the time of the second branch (23:00-1:00) the Qi flows in and out liver channels. As a result, to seek and pierce relevant acupoints along the channel during this time to cure diseases will be the most effective way. Likewise, to run the Qi in the light of the flowing law you will get twofold results with half the efforts. The twelve branches can be put into use to represent the points along the Ren- and Du Channel, the four points we mentioned before are part of them.

You may ask why I only prattle about the four, whether there are some particularities for them. I can conform that, because the four points are lodged in the positions that are so vital that the five elements can be at the mercy of them. You may ask why the positions are vital. The answer is the four positions the four points take are those Li trigram, Zhen trigram, Kan trigram and Dui trigram take in acquired arrangement of eight trigrams. So, during the course of driving Qi you are persuaded to halt the acquired breathing for a little while, to let the Qi to steam them---aiming at better nourishing the viscera and bowels.

As before mentioned, Hui Yin acupoint stands for water element that can give birth to wood element, yet if it doesn't undergo the basking proceeding the water element will be dead at the time of second branch(1:00-3:00). As a result, the Qi arising at the time of the tenth branch (17: 00- 19: 00) will pass away completely at the end of the time of the fourth branch (5: 00-7:00). The clipping spine pass stands for the wood element that can produce fire element. The fire element will be smothered to death by the earth producing at the time of the fifth branch(7:00-9:00) if the clipping spine pass doesn't undergo the basking proceeding, and as a result, the Qi arising at the time of the first branch (23:00-1:00) will be worn out completely at the end of the time of the seventh branch (11:00-13:00). The upper elixir field represents the fire element. The fire will be smothered to death by the earth producing at the time of the time of the eighth branch(13:00-15:00), and as a result, the Qi arising at the time of the fourth branch (5:00-7:00) will die at the end of the time of the tenth branch (17:00-19:00). Shan Zhong acupoint stands for the gold element that can bring forth the water element. This water will be smothered to death by the earth producing at the time of the eleventh branch(17:00-19:00), and as a result, the Qi arising at the time of the seventh branch (11:00-13:00) will perish at the end of the time of the first branch (23:00-1:00).

So, without the basking proceeding the Qi cannot be sustained by consecutive production, and the pre-heaven life force will be hampered in consequence. To halt the breathing, and cease the advance of the mind-will and inward gaze for a moment, forms the main content of basking proceeding. When a wave of Qi evolves to be in the prime of growth, practitioner should at once launch the vigorous five, otherwise the Qi will transform back into fertilizing fluid (Jing) again. Also, practitioner should commit to memory that to launch vigorous fire at any other time is prohibited, because no material exists to be transformed, or the material is not the one suitable for reaping. The wave of Qi, after going round the Du- and Ren Channel incurring transformation by the suitable fire, will naturally be changed into pre-heaven Qi, of which the delicate one flights up to gather in upper elixir field while the indelicate descends to accumulate in lower elixir field, in the form of pre-heaven fertilizing fluid (Jing) which needs further transformation. Through the process of going round in such a circle, fertilizing fluid (Jing) can be prevented from dejection and pre-heaven Qi be restored. Hence I claim that I have made use of the operation law of the heaven and the earth, and snatched the essence from the moon and the sun.

Step 8: Gather Psychical Rays

The Mysterious Pass, as before mentioned, will gradually send out light in the emptiness of the heart as you run the small waterwheel and the waterwheel of 4-10 branches one time after another gathering more and more pre-heaven Qi. You may ask where the Mysterious Pass is. In fact it lies nowhere.

All positions in your body will never be fortunate enough to invite it to sojourn in. But it is the place the Great Unification takes residence in, and among all acupoints and channels and collaterals of a human body the Mysterious Pass is always suspending in the boundless tracts of the heart, and perching upon the very center of the heaven and the earth. So, to explore its root and actual place is as hopeless as to draw water with a willow-plaited basket! Yet if you seek it outside your body, the result will be more despairing.

Through the sustained efforts you made, the pre-heaven Qi you gathered will sometime ascend to unite with the pre-heaven mind-will. Eventually, the Qi of great unification that constitutes the Mysterious Pass will come into being.

Then, you will behold the glittering or lightening every now and then. By this time you can perceive that the Mysterious Pass is near at one time and distant at another time. On beholding this scene you should lose no time gathering its rays and drawing it into the lower elixir field. Then suddenly you will taste something the most fragrant and delicious in your mouth.

Once I asked my master: "Previously, you said the Mysterious Pass is the converging point. And Taoism, Buddhism and Confucianism, once they have reached it, have come onto a same track and will have no differences afterwards. Would you kind enough to tell us the reason?"

My master replied, " In fact, Mysterious Pass is Qi of great unification. you can perceive it by its rays. In general, you can gain the consciousness that it always hangs before your Yin Tang acupoint. Even a minor error with previous steps will bring about no Mysterious Pass appearing. We all know the fact that human body contains Qi which, in its turn, contains the yin souls and yang souls and other. so if the Qi drifts away from the human body the man is dead. The emergence of Mysterious Pass represents a breakthrough having taken place in your long course of pursuing Tao. The psychical rays, pure and crystal-like, will become more and more bright, and will spread away when it is bright enough and could not be retrieved. Then the rays will appear again, still pure and like a full silver moon, floating before your Yin Tang acupoint. At this moment you ought to gaze upon these psychical rays with two eyes. Then in consequence, the Qi of great unification will gather together. The brighter the psychical rays become, the rounder this moon-shaped Mysterious Pass will change to be. At this time you must all at once gather these psychical rays for your own possession, otherwise it will scatter away and all your previous efforts will drain away."

Qi of great unification will introduce its presence with brilliant psychical rays when practitioner gained it after a long-term silent exercise. At beginning, the rays are weak in term of intensity. Later on they will become brighter and brighter.

faint, sometimes glittering as if in the middle elixir field, sometimes twinkling in the upper elixir field, or sometimes become intense in brightness, or turn feebler and feebler till all seems to have passed away.

Occasionally, the psychical rays change into three stars giving out faint gleams. Most of the time, they show its presence with a crescent-like shape as like a moon. All these scenes suggest the Qi of great unification is not sufficient enough, and practitioners are advised to keep gazing upon the photosphere constantly in silence.

Suddenly, practitioner may perceive that the Mysterious Pass has a tendency to soar up or dive down. At sight of the scene, practitioner should bear in mind that never should the eyes follow it, lest it should drift away forever. The proper approach practitioner should adopt is as follows:

Draw in the gaze upon it back to eyes and then revolve two eyes counterclockwise from below to the left side, then to above, then to the right side till below again. This done, you will feel delicious saliva is full in the mouth. Then you should imagine bringing down the Qi of great unification---obtained through the revolution of two eyes---to the lower elixir field along the Ren Channel, by mind-will and inward gaze. By this time, if you seem to hear rumbling sound coming from lower elixir field as soon as you have brought the saliva down into it, you ought to gaze inwardly upon the lower elixir field. Then soon enough the gleams lost previously will come forth again, pure as before.

Once my master commented upon Mysterious Pass as follows: A man has two selves, one false self, of phantom nature, and in possession of form and image serving as emblems. Another is true self, of eternity nature, formless and without the image whatever. Humans physical body is, in reality, the false self while the Qi of great unification the true self. The form can last long if it is always in great harmony with the pre-heaven mind-will. pre-heaven mind-will can last long if it is always in great harmony with the pre-heaven nature. The Mysterious Pass is the place in which the Great Unification takes residence, from which the time and the space came forth. With this hard-earned Qi of great unification practitioner can cultivate the pre-heaven mind-will.

We all know, the thing taking shape is bound to decay and perish sometime. Yet, the Qi of great unification was born before the very beginning of the heaven and the earth, and was prior to the creation of myriads of things.

Initially, the Mysterious Pass assumes a crimson hue. Afterwards it turns to be like a silver moon. Because of its attributes of having neither head nor tail, of belonging to neither existence nor nonexistence, of coming from nowhere and going nowhere, of being without birth and death, of having neither exterior nor interior, of being neither square nor round, etc, we thus conclude

that the Mysterious Pass took its position solitarily and perpetually all before the very beginning of time, and serves as the fountainhead of transformations and changes, and the very source of endless times of germination. It is my true self existing before the sperm and ovum combined to start the process of my existence.

The scene of three faint stars suspended before the eyes practitioner behold in the profound stillness is called three stars hanging above. Upon that Saykamuni commented, 'Though being face to face from day to day it is very regretfully that almost all people are not acquainted with it!' Confucius observed, "It is not it keeps away from human beings, but human beings keep away from it always."

One of my fellow-disciples once put a question, "When I first set about disciplining my heart, I seem to behold something glittering. Is it the Mysterious Pass my master?"

My master observed, "The gleams you perceived have nothing to do with Mysterious Pass. They are the gleams coming from the eighth yin pre-heaven mind-will and you must drop it in time. The eighth yin pre-heaven mind-will is the source of all consciousness, and has the natural tendency of engaging in motion constantly. Thus, people always desire motion and cannot withstand stillness. Once the eighth yin pre-heaven mind-will engages in motion, they will constantly get entangled with passions and desires. Having a little while to rest, they will invite endless thoughts, ideas, intentions to sprout, one after another, or one dream after another to come on the scene. The Qi of great unification always resigns itself to stillness and emptiness, in which the heaven and the earth came into being. pre-heaven Qi constantly nourishes the life force of mankind, of which human beings never become aware, like fish unconscious of the water they swim in."

Step 9: Cultivate Qi of Great Unification (1)

In lower elixir field there are two orifices, of which most people don't know. The external one is the source of yin and yang, the chamber in which pre-heaven Qi takes residence, the origin of the breathing of a foetus and acquired breathing, while the internal one is the apartment in which to halt all acquired breathing, and the source of the constant standstill to which the practitioners should come.

When you have brought down the Qi of great unification you gathered by revolving two eyes to the lower elixir field, the false heart is close to death, and the true heart begins to appear little by little. Only when the heart of greediness has passed away, the pre-heaven nature can be offered with the chance to prevail with its pure light brightening up everywhere.

The proper way practitioners should take is to fix the mind-will upon the

lower elixir field with no forceful exertions, so as to let the mind-will touch nothing. So long time have you fallen back into the emptiness and stillness, and been kept aloft from any stray thoughts that yin pre-heaven mind-will will be "evaporated" and melt away, and the boundless tract of the heart will be purged of anything that is subject to the control by greediness.

With the state continuing for you don't know how long time the Mysterious Pass will show its presence and the psychical rays, pure and solitary, will hang above in the emptiness of the heart. Yet when perceiving the psychical rays are going to steal away you should embark on the revolving of two eyes to

gather the Qi of great unification, and then bring it down into the lower elixir field. This done, and rumbling sound have heard, you should gaze upon the lower elixir field till you feel a wave of heat is surging up continuously. On perceiving this you should let the mind-will lead this wave of heat upward from lower elixir field to ascend middle elixir field, then conduct it down into lower elixir field again---all should be done slowly and gently and evenly. Then repeat this process one time after another. When the heat wave coming up and going down continues for some time you will perceive, all of a sudden, this heat wave will go downwards into the internal orifice of lower elixir field. This phenomenon is due to the intercourse between the Qi of heart and Qi of kidney, and is also called "going back to womb for creation of a new set of the heaven and the earth."

All sights and scenes are created by the heart. Some people may be doubtful of this conclusion. Yet once you reach the phase of going back to womb for creation of a new set of the heaven and the earth you will understand its true meaning. During our lifetimes we are always conscious of our existence. When we are decrepit and going to die, we begin to be conscious of our nonexistence. So Lao Tzi commented that Heaven and Earth cannot be called benevolent in letting all things emerge or perish of themselves, and cannot be called benevolent in letting all people live or die by themselves.

One of my fellow-disciples once asked, "Would you please give us a detailed account of cultivating the Qi of great unification in the internal orifice of lower elixir field? "

My master observed, 'To successfully cultivate the Qi of great unification we should gaze and hear inwardly rather than outwardly, and make this effort persistently rather than fervently. The more efforts made in this way the more tranquil your heart will become, and thus more pre-heaven mind-will will converge and more yang Qi will gather up. The Qi cannot be gathered up constantly without your uncompromising unmindful inward gaze upon it and your mind-will settling unmindfully in it yet resting upon emptiness. Generally speaking, Buddhism always preaches disciplining heart but little or hardly

advocates cultivating the life force. The Qi doesn't go away from the pre-heaven mind-will while the pre-heaven mind-will sometimes does.'

'How strongly the desire for eternity is! Yet the eternity of form and image are under no circumstances possible, then what eternity you are preaching you may ask? The perpetualness of my pre-heaven nature and pre-heaven mind-will without the encumbrance of form I can tell you! There is another saying in Buddhism of taking advantage of the falsity of the form to acquire the true self. Here I must have one point to add that ultimate acquiring Tao must be carried out before your death, because you could not get something to be depended upon for your pursuit of Tao after the death, otherwise it will be a great lie.'

'How to take advantage of the form to fulfill the aspiration for eternity? To recover all your obscured pre-heaven mind-will and all your dimmed pre-heaven nature, and then reunite both again, that is the way. By this means you can some day obtain the environment in which the nonexistence can be set up based upon the form of existence. Then that will lead to a change from that of exertion first the award second to that of doing nothing at all yet all things having been done. Therefore in the case of the life force being long time preserved, the longevity of form is taken for granted. '

' On the contrary, the pre-heaven mind-will straying away will lead to the diffusing of Qi which, in its turn, will result in its conversing to fertilizing fluid (Jing) which, if exhausted, is bound to invite the death angel to take away the life force. Man is born on account of nothing but covetousness and is bound to perish on account of covetousness. As I remarked before, the pre-heaven nature and the pre-heaven life force are united with each other before umbilical cord is scissored off. So, we called this state the pre-heavenness. The subsequent alienation between them and their unrestrictive consumption of fertilizing fluid (Jing) and of indulgence in desires and emotions is destined to sentence you death penalty without any reason for amnesty. Hence, we understand that our forms will eventually decay and pass away, nothing but the pre-heaven nature and pre-heaven life force are that we can depend upon for eternity.'

Step 10: Automatic Revolution---the Embryonic Breathing (1)

When the Qi of great unification has taken residence in the internal orifice of lower elixir field, you should relapse into silence with the mind-will settling in lower elixir field without any intermission. The two eyes should gaze silently upon it not on any purposes, the two ears listen to the sounds remotely coming from it. Proceeding in this way you will gradually lose the consciousness of all things, including your existence, and recede into broad tracts of emptiness in which the profoundest stillness pervades all through. The mind-will, at the same time, should constantly remain independent solitarily. Then the inhaling and exhaling will become feebler and feebler,

thinner and thinner till all seems to come to an end and no breath comes in and goes out. This state of a standstill continuing on and on, you will become conscious of automatic breathing starting up, with a movement sphere up not beyond the middle elixir field and down not beyond the lower elixir field.

This automatic breathing, after a certain length of time, will come to an end when the breath inside will never go out and breath outside never come in, which means you have recovered the breathing in your foetushood and all mysteries have come back to their common root. At the time when the breathing of foetus proceeds to come to its most ethereal phase you will perceive that no things accumulate when something comes in and no things

drift away when something goes out. And you, like falling into a trance, drift away and drift away into a region of the most profound stillness in which there are no any existence and only the mind-will remains independent and constantly maintains what it is without any things to disturb it. You begin to feel the interior and the exterior have been converging to form a common body, all motion and stillness have been coming to an end, the automatic revolution along the Du- and Ren Channel has been breaking off, and the sun seems to being merging with the moon. Extending to hundreds of thousands of miles, the ethereal breath of the spring seems to be accumulating into a mass, and stretching upward to the highest layer of the sky the pure air seems to being changing into one dew drop. Wonderful is this vision! Enchanting is this kind of feeling! Why? Because the yin and yang are having the most charming intercourse, and as like molten steel spray spreading out of a furnace, the precious Qi of great unification is coming forth from pre-heaven fertilizing fluid (Jing) as does a flower burst from a bud. This process is to break through great chaos and re-enter one maza to prepare for creation of the true self.

The breathing like a foetus is by no means the acquired breathing of breath coming in and going out through the nose (or mouth), nor through the respiratory tube and the lung, nor shutting up breaths in lower elixir field. The pre-heaven breathing in with the pre-heaven Qi going up from the heels of feet to Hui Yin acupoint till upper elixir field is accompanied by the acquired breathing out with acquired Qi going down from upper elixir field to the clipping spine pass to coccyx pass till Hui Yin acupoint. Similarly, the pre-heaven breathing out of pre-heaven Qi going down from upper elixir field to Shan Zhong acupoint to the navel till Hui Yin acupoint along the Ren Channel is carried out simultaneously with the process of acquired breathing in of acquired Qi going upward from the heels of feet to Hui Yin acupoint to the coccyx pass to upper elixir field along Du Channel. The four kinds of breathing, of their own accord, make up the automatic revolution, with no mind-will or commonly acquired breathing---through nose and lung---to interfere.

The automatic revolution of pre-heaven- and acquired Qi along Du- and Ren Channel---the breathing of a foetus---can eventually cause Buddhist relics to take shape gradually. The role the acquired breathing plays is to trigger the pre-heaven Qi, lodged in lower elixir field, into automatic motion along Du- and Ren Channels and then both engage in harmonic motion, which means the barriers between the acquired trigrams and pre-heaven trigrams have been demolished ever since.

Step 11: Preserve the Buddhist Relic

It is most likely that something will slightly stir from behind the root of the penis when the automatic revolution of pre-heaven- and acquired Qi goes round Du- and Ren Channel, which is also the process of Buddhist relic taking shape. The stirring several times in a fit signals fertilizing fluid (Jing) is going to discharge at night. So you must adopt some methods to prevent this event from taking place.

Here I introduce one method as follows:

Before you go to bed, sit in silent sitting posture, lay your right hand beneath

your left one, both all facing upward and placed in front of navel or belly. Pressure the center of the left palm with the tip of the middle finger of your right hand, likewise pressure the center of your right palm with the tip of the middle finger of your left hand, raise your tongue against the place that is inside the upper lip and outside the upper row of teeth; then draw muscle round the Hui Yin acupoint backward, and breathe in through your nose gently. At the same time gently drive your mind-will upward from the coccyx pass to upper elixir field, along Du Channel, and meanwhile revolve your two eyes from below to your right side till it reaches the top of the head; then as you breathe out through the nose, you should drive the mind-will gently downward from upper elixir field through respiratory tube and Shan Zhong acupoint and navel till Hui Yin acupoint, along Ren Channel. And at the same time revolve the two eyes from the top of the head to the left side till place below the eyes. This process of breathing in and breathing out repeated nine times, you should halt all these conduct for a little while, then draw backward the muscle around the Hui Yin acupoint and repeat the process aforesaid of breathing in and breathing out another nine times, then cease all for a little while. Likewise you should repeat the whole process of drawing muscle and then breathing, four times altogether before you are sure to secure the fertilizing fluid (Jing) from dejection.

During the beginning phase of your slipping into the most profound stillness the Buddhist relic is just emerging and very tender and weak, so you must be vigilant enough all the time to preserve it. The automatic stirring from behind the root of the penis---most people also have in daily life---under all

circumstances means that you must have gathered the newly-born Qi when stray thoughts occurs to your mind, or you must have catch hold of things triggering your sensual senses, or heard something erotic and arouse your sexual desire. The automatic stirring---much different from the hardening of the penis---has the most manifest characteristic that no thoughts whatever occur to your mind when the stirring taking place and bodes unmistakably the impending dejection of fertilizing fluid (Jing) at night.

After dealing with the aforesaid stirring as required, you should launch the revolution of small waterwheel to reap the newly-born Qi or pre-heaven Qi if your penis still remain hard. Certainly, you must know how to distinguish the signs of newly-born yang Qi coming up from that of newly-born pre-heaven Qi coming up.

When revolving small waterwheel, you will sometimes feel as though you are going to break wind or a wave of air in your belly is going to discharge through anus. These circumstances are due to the fact that the food you take is not suitable for your exercises, or you might get a cold, or some yang Qi is going to give out. For the former two reasons you are advised to let out the useless air, while for the last reason you should adopt proper means used for gathering the Qi and spreading it over your body. I here introduce one method used to deal with this case as follows: Posture your two hands as that of the

former methods for dealing with stirring, raise the tongue, draw inward the muscle around the anus and breathe in. As you breathe in drive you mind-will upward from the coccyx pass to upper elixir field, and then let go the muscle round anus. As you breathe out drive the mind-will downward from upper elixir field to Hui Yin acupoint, along Ren Channel. Take it easy after you have repeated the breathing in and out seven times.

Sometimes when you want to relieve yourself during your exercises, you'd better lose no time to use the method aforesaid, in order to prevent the hard-earned Qi from escaping. So, on one hand you must endeavor to reap Qi, on other hand you must do your utmost to prevent it from drifting away.

No pre-heaven Qi, no Buddhist relics; no Buddhist relics, no golden lightning appearing one time, second time and third time. When you have the vision of golden lightning, you should call to your mind that the Qi and fertilizing fluid (Jing) is going to be sufficient enough and you should prepare for harvesting the Qi of great unification by extinguishing-fire proceeding. The dejection of fertilizing fluid (Jing) due to the stirring from behind the root of your penis is much different in boding signs from that due to no extinguishing-fire proceeding being carried out after you have beheld the golden lightning second time---which indicates the Qi and fertilizing fluid (Jing) is sufficient enough and the Qi of great unification is ripe enough for harvesting.

If despite your efforts you made for dealing with the stirring as required the fertilizing fluid (Jing) has discharged, stray thoughts must have occurred to your mind before or after or during your former exercises. The Qi you reaped when some stray thoughts occur to your mind can only be used for strengthening your constitution and preventing diseases from happening, not for nourishing Buddhist relics.

You may wonder why posture two hands in such way as that in dealing with stirring from behind the root of your penis. The reason lies in that there are channels passing through the centers of two palms and linking up heart and kidney. So the channels passing through the heart and kidney will be closed up to some extent when centers of two palms being pressured upon, which, together with effects coming from drawing backward the muscle around Hui Yin acupoint and wind-will going round Du- and Ren Channel, will inevitably secure the fertilizing fluid (Jing) from discharging and furthermore convert that taking form when stray thoughts flitting across your mind, to Qi beneficial either to your health or your further exercises.

Step 12: Nourish the Buddhist Relic

To successfully possess identical body with Tao hinges on two essentials--- the pre-heaven mind-will and pre-heaven Qi. The former is the noumenon of pre-heaven nature and takes shape through the transformation from the latter, while the latter the life force and arises from fertilizing fluid (Jing). So, in the course of nature you should at first replenish fertilizing fluid (Jing). When it is sufficient enough, transform it into Qi, with which to nourish the Qi of great unification aiming at bringing up the Buddhist relic. Never will you transcend all limitations imposed upon existence without the pre-heaven nature and pre-heaven life force.

Having no knowledge about transforming fertilizing fluid (Jing) into Qi, transforming Qi into pre-heaven mind-will, and at last returning the pre-heaven mind-will to infinite emptiness, you'd better resign yourself to your fate and being a common man leading a self-contented life.

By this time you must be on full alert to guard the fertilizing fluid (Jing) from discharging. For this objective you should abstain from daily physical labor and at best remain in silent-sitting posture throughout the day and night with all your heart devoted to nourishing the Buddhist relic. In the meantime you ought to give up all thoughts and ideas concerning the worldly affairs, and completely purge your heart of any contamination by feelings and wishes of all sorts. In the state of profound stillness, if suddenly an idea occurs to your mind you should embark on running the revolution of small waterwheel by the mind-will for one time, then again gaze inwardly upon the psychical rays of the Buddhist relic. In this way you will undoubtedly get rid of all bad effects rendered by random thoughts.

With mind-will "unmindfully" settling in lower elixir field and two eyes silently gazing inwardly upon it without the least physical or mental exertions, you are sure to gain the consciousness that the lower elixir field is proceeding with the automatic breathing, and getting warmer and warm and psychical beams are giving out, and the route linking two eyes and lower elixir field is spreading out light of cream color as like a fluorescent tube.

Suddenly the root of your penis begins to be engaged in a fit of slight vibration, upon which you should reap and transform the pre-heaven Qi again to strengthen and nourish the Buddhist relic which is still weak and not ripe. You may ask how to ascertain that the Buddhist relic is ripe enough. Here I introduce a method as follows: Light a candle and place it in front of your two eyes, then gaze upon the light with two eyes for a little while, then revolve your two eyes clockwise from left to right nine times, then close two eyes and gaze inwardly. If you behold a disc sending out beams of a cream hue as like a full moon, the Buddhist relies is matured and fully developed; if you behold a black disc giving out light outwardly while it remains black, you can easily conclude that the Buddhist relic is not ripe, and you should make more efforts to reap and transform more pre-heaven Qi to nourish Buddhist relic. You are advised not to put into use often this method of testing the maturity of the Buddhist relic, lest you should get giddy, and fertilizing fluid (Jing), Qi and pre-heaven mind-will should be consumed to such extent that it is impossible to nourish Buddhist relies any longer.

When the Buddhist relic is mature enough, it will naturally give out unification rays which gain its name for the reason that three essentials of fertilizing fluid (Jing) and Qi and pre-heaven mind-will have been in prime of growth and have merged into one. The unification light, as a matter of fact, is the invention of Sakyamuni, who also gave it a name 'a golden toad's light,' as the golden toad is a very rare and precious animal that has three feet, and the feet in Chinese character has the same pronunciation with 'abundance.'

So always drifting away into the profound stillness you can reap and transform pre-heaven Qi as soon as you gain the consciousness that your root of the penis is vibrating in a fit. During other time you should settle mind-will in lower elixir field unmindfully and gaze upon it inwardly without any physical and mental exertions, till the Buddhist relic has been nourished to full development which has such representations as that you hear the whistling of wind in your left ear and roaring of a fierce animal in right one; you seem to be soaring high above the boundless sea of cotton-like clouds, the most pleasant breeze coming up, the body throughout feels soft and numb, your joyfulness mounts to an extreme extent; that all your face seems to be covering with a spider web, or seems to be strewn with a good number of ants creeping all over it and thus you seem to scratch all where it itches; that saliva, like a fountain, is surging forth to fill your mouth and it seems you

will never swallow up to its exhaustion; that the mouth is close as if to be of its own accord, the body is drifting away involuntarily in the infinite depths of great chaos and you are thoroughly oblivious of where you are and what is your existence, and all your acquired breathing and pulses and heart beat have come to an end.

Step 13: Golden Lightning Flashes Three Times

It is impossible to nourish the Buddhist relic without the mind-will coming to a constant standstill in the depths of the most profound stillness, and being independent of all disturbance from the myriad of things. Without the Buddhist relic you could not expect a golden elixir pellet. Moreover, if the breathing, regardless of acquired one or pre-heaven one, does not become feebler and feebler in scale and at last takes shelter in lower elixir field, the light of the Buddhist relic will never appear. Therefore, you should repose your mind-will always in lower elixir field with no intermission, shrink all breathing till it converge at a point in lower elixir field, then you should gaze inwardly at it unmindfully. All these pieces of conduct should be put into execution in the course of nature and with no physical and mental exertion whatever. In due course the Qi of great unification will be offered with the chance to play its deserving role of nourishing the Buddhist relic, that is to say the Qi of great unification is accumulating to form the Buddhist relic which gives out psychical rays at first and golden light at last when it has been well developed.

As a matter of fact, the light of the Buddhist relic you catch sight of is pre-heaven fertilizing fluid (Jing) which you get through cultivating both pre-heaven life force and pre-heaven nature. So Lao Tzi described the scene as follows: "So vague and elusive is it, yet in it the image appears. So elusive and vague is it, yet in it the real exist. So profound and obscure is it, yet in it the subtle pre-heaven fertilizing fluid (Jing) was part of it."

The psychical light, as pure and clear as moonlight, will burst into being when pre-heaven fertilizing fluid (Jing) soars high to join pre-heaven nature---and eventually merge with it. As soon as the pre-heaven Qi comes down to unite with the life force, the golden light, partially reddish and partially yellow, will come on the scene steadily. When the two kinds of light above described merge into one light, that is the light of Buddhist relic (also called unified rays). Yet without the convergence of Qi of five elements the Buddhist relic will never develop into maturity.

The Qi of five elements here illustrated is the Qi belonging to the five internal

organs of the heart, the liver, the spleen, the lung and the kidney. The Qi, though storing up in lower elixir field, continually goes round through the five internal organs. So the Qi filling up the lung becomes Qi of gold element, the

Qi flowing thorough heart the Qi of fire element, through spleen the Qi of earth element, through kidney the Qi of water element.

The Qi moving through the five internal organs is subject to the vicissitudes of prosperity and decline, and both the extremes of too much prosperity and too much decline will doubtless cause diseases. If the circulation is more or less blocked up, the diseases of various sorts related to paralysis will develop. When all the pre-heaven or acquired breathing and mind-will and inward gaze have come together at the point from which the light of Buddhist relic give out, the Qi accumulating in lower elixir field will inevitably surge and rush tempestuously up to upper elixir field through the coccyx pass, along Du Channel, and fall down violently to come back to lower elixir field through Ren Channel, while the Buddhist relic, like the snow-white full moon, spreads out light throughout the whole body. By this time you can completely know the following description is true: In heart the Qi fulfilling the duty of pumping out blood is the yin Qi surrounded by yang Qi. If the fire of heart overgrows, the yin Qi will be on the verge of disappearance, and as a result the blood will gradually come to an end of glowing. To prevent this case from taking place or replenish the yin Qi you'd better think and talk less and free your heart from any suspension and depresses, which is advocated by traditional Chinese medicine. The pre-heaven mind-will has a preference for stillness and a detestation for motion.

The Qi pervading small intestines and coming from food is yang Qi that can unite with the Qi of heart to be put into use in convergence of Qi of five elements. The Qi of lung in charge of breathing is yin Qi that can unite with the yang Qi of large intestines---also coming from food---to form one Qi for the use in convergence of Qi of five elements.

The yin Qi filling up the liver is apt to gather together and cause depressive syndrome if for a long time a man has been in a melancholy mood or in anger often. So you often find the case that women cry and give vent to their feelings in impassioned remarks, for in this way the Qi accumulating in liver can flow again. This case, of course, is applicable to men. The Qi of the gallbladder, of yang nature, can merge into one with the Qi of liver to make up one Qi for the convergence of five kinds of Qi. The yin Qi of spleen has a function of contracting and expanding, and so plays an important role in digestion of food.

Step 14: Conduct the Buddhist Relic to Pass Through Three Passes

The Buddhist relic is made up of Qi of great unification. We should shake it out of the place where it has gradually taken shape when it is fully developed. You may ask what the Buddhist relic is. A substantial one? Or formless one? Here I want to put you a question: What the light is? And quote a popular maxim as a piece of advice: practice is the sole criterion for testing truth. If you want to know more, you must put into practice! Only paying lip

service is useless.

The Buddhist relic is solely made up of Qi of great unification. So when Qi of great unification is in the prime of growth the Buddhist relic must have fully developed. Yet you must understand that Buddhist relic is not by any means the Qi of great unification---the assertion is more or less similar to the theory that one organism is never a cell or more, though the latter solely consists of the former.

When golden lightning flashes for a first time your penis must have not shrunk all the way back into your belly and Qi of great unification must slightly fall short of full development. Therefore, when something begins to stir from behind the root of the penis, you'd better revolve small waterwheel---draw backward the muscle around Hui Yin acupoint, raise your tongue against palate, and breathe in as the mind-will and inward gaze go upward along Du Channel from the coccyx pass to upper elixir field and breathe out as the mind-will and inward gaze come down along Ren Channel---to reap the newly-born pre-heaven Qi so as to replenish pre-heaven Qi. In short, on the coming up of a fitful stirring from behind the root of the penis you should revolve small waterwheel thirty-six times or more---the exact number depending upon circumstances. Then you should relapse into the profound stillness again with mind-will independently settling in Mysterious Pass and two eyes gazing upon the Buddhist relic.

Proceeding in this way you are sure to get sight of the spectacle of golden lightning flashing for a second time, and at same time you will, in all probabilities, perceive that the penis has already shrunk back into your belly and could not become hard any more. This is because all Qi of great unification has converged upon the Buddhist relic and been under control of it. The vision of golden lightning flashing for a second time also means that all Qi of great unification has come to be at a constant standstill in and around the Buddhist relic and all fertilizing fluid (Jing) has thoroughly been transformed into pre-heaven Qi. By this time you must put out fire---both mind-will and acquired breathing I mean---because all artificial movement of mind-will and artificial acquired breathing aim at converting fertilizing fluid (Jing) into Qi. So ever since golden lightning flashes a second time you should relapse into the profound stillness with only one aim of cultivating the Buddhist relic, till golden lightning flashes a third time.

In addition, after the penis has completely drawn back into your belly---which is after the golden lightning flashes a second time---you will sometimes feel that the golden light of the Buddhist relic is surging all the way up to your eyes so forcefully that your eyes are obliged to open. Then a fitful of sparkling

ensues immediately afterwards; or sometime something like tiny gold discs,

of good quantities, sparkling as brand-new silver coin or speeding as sparks, will storm out of golden light and make for your eyes and at last discharges from your eyes, trickling down your cheek one drop after another.

During the time between golden lightning flashing a second time and a third time you should apply the dome-shaped ware (or mass) to pressuring against your anus and wood pincers to pinching the nose (gently) or block your nostrils with two wood sticks (of soft texture). Then you should relapse into stillness, two eyes gazing inattentively upon Buddhist relics, mind-will independently settling there steadily also. At last both acquired breathing and pre-heaven breathing will completely shrink into lower elixir field, and all things seem to have come to be at a constant standstill---your heart beat, your pulses have come to an end.

During this period you should never launch small waterwheel even though sometimes something seems to shake one time or more, deep in your lower elixir field. What you must do is to cultivate the Buddhist relic silently and solitarily in the depths of the profound emptiness. This period, from golden lightning flashing the second time to the third time, is about seven days, on average.

Then at last, the golden lightning flashes the third time. This means all Qi of great unification has congealed into constitutional part of the Buddhist relic. Then you should stare slightly at Mysterious Pass in which the Buddhist relic has taken shape and place mind-will, slightly intensified, upon that also, for about three days. During the period your breathing, either pre-heaven one or acquired one, will naturally engage in automatic motion deep in your lower elixir field, upon which you should never pay the least attention---let it take its own course.

In this course, the inward gaze upon Mysterious Pass plays the most significant role which most ancient canons described as the critical knack. For about three days you should gaze silently upon Mysterious Pass with no intermission till Buddhist relic shows a tendency of shaking out of Mysterious Pass, of its own accord, and six visions present themselves one after another.

Only when the automatic motion of breathing has come to an end there will be the chance existing for the Buddhist relic to shake out of the Mysterious Pass. Only when two eyes always gaze upon Mysterious Pass the pre-heaven mind-will can gradually come to be at a standstill in upper elixir field, and the Qi of great unification, as described before, can have the chance to congeal into constitutional part of the Buddhist relic. If the automatic motion of breathing comes to an end, then all will come to a complete standstill. This case, if continues for long, will eventually lead to motion out of the profound emptiness with manifold manifestations such as golden sparks spraying out in all directions in front of your eyes, something like wind whistling near your ears, something like a vulture crying out from behind your head, your two

kidneys along the spine burning hot, the low elixir field becoming more heated, your whole frame engaging in automatic motion, your limbs for a moment being seized by a fitful throbbing, your nose twitching for a while from the base. Of the seven days of this 'ordeal,' the early three days you should constantly remain silent in the depths of the profound stillness, the two eyes gaze gently on Mysterious Pass with no intermission. During the third and fourth day, you should always be as on the look out for the Buddhist relic shaking out of Mysterious Pass as a cat watchful for coming upon a mouse. Then the rocking visions of six bases---the bases of ears, eyes, nose, tongue, the trunk and mind---will I mean---will come on the scene in succession.

Step 15: Conceive a Foetus of the True Self (1)

After a golden elixir pellet has taken residence in middle elixir field you should lose no time revolving the small waterwheel of 4-10 branches as described in step six and then like a fog falling into hibernation you should drift away in the depths of the most profound stillness till all seems to have come to be at a constant standstill. The two eyes gaze unseeingly upon middle elixir field without any artificial exertion, the mind---will secludedly remains what it has always been motionlessly.

Even one thought straying into your mind will cause disastrous result, you must bear in mind! You should stay in this dead state for about seven days. Generally speaking, you will wake when the seven days expires. However, you are likely to remain in this dead-like state without any signs of waking up for longer time than seven days. That will be dangerous. Under the circumstance your partner should gently ring a bell near your ear, then massage or rub the central place of your feet with his palm and call you by your name in the meanwhile

This method won't work, your partner should moderately pressure against your Hui Yin pass with his ringer tips many times till you wake. If all methods exhausted and you are still as like a dead man you are sure to have passed away, which by no means means transcending the limitations of existence. This is commonly known as passing away while sitting cross legged.

There will be about ten months after the dangerous seven days before you can conceive the foetus of your true self. During this period it is more imperative that you should take a more secluded dwelling-place than before or close doors in order to ensure no other man should enter your house unexpectedly, for being away from dogs, cocks, women and other. In short, do your best to keep away from all unexpected sound.

To properly conceive a foetus of the true self the pre-heaven mind---will ought to function as like a soul to a man while the golden elixir pellet the physical form, or pre-heaven mind---will should perform the function as bones do for a

man and golden elixir pellet as the other does for a man. Therefore the following steps you should take are surely made aiming at combining pre-heaven mind-will with golden elixir pellet, so as to with the former lodging in the later as a soul the golden elixir pellet whole develop little by little to be a foetus of your true self which process is called re-moulding true self after retracing the route along which you are born, which, of course, covers that the sperm combines with ovum to form the cytrla from which you are developed.

Without golden elixir pellet the pre-heaven mind-will could never take form though being aerial and ethereal and keeping away from the comprehension of mankind. You should know that just depending upon it humankind can develop all its faculties. Conversely, without pre-heaven mind-will the golden elixir pellet is bound to die away as speedily as you obtain it despite that it has passed through all passes successfully. So once the golden elixir pellet has had its home built in middle elixir field you should immediately present your mind-will to be always in the company with golden elixir pellet without any intermission.

Only when always remain in the state of profound stillness the mind-will can turn into pre-heaven mind-will. So by this time practitioners must relapse into the most profound stillness till all has come to be at a constant standstill, as like a frog having completely fall into hibernation. Yet the mind-will should always remain what it has always been without any motion or any sacrifice in its ordinary faculties. This state is by no means the slumber or sleep or other similar one. Yes, all seems to have die away except the mind-will remaining as unmovable and constant as a stone pillar solitarily and senselessly standing piercing the unvarying sky for hundreds of thousands of years without any rottenness and consumption and changes. Bring all but the mind-will into the boundless emptiness till you become oblivious of all---including your existence---saving the mind-will, seeming to be existent and seeming to be dead, settling motionlessly in middle elixir field. Let all other things take their own courses---the keened of Zhuan Tzi's thinking--- then yang Qi will continue arising incessantly, take course of its own choice to flow, and gradually wear out the yin pre-heaven mind-will and the yang pre-heaven mind-will becoming more prosperous and distinct in consequence.

The mind-will residing in middle elixir field will occasion your form to be on fire if it intensifies to some extent for some time, or bring upon you disasters when it loses its proper way for some time. Therefore you must vigilant enough to correct the wrong in time. The best way for this, of course, is to discipline the heart to the extreme degree! So Zhang Shan Feng, the founder of Tai Ji boxing and the most famous supernatural being, commented upon the process, saying, "Without any intermission the mind-will remains what it has always been, and concentrate upon nothing though I have the knowledge about it. "

In some books the authors mistakenly advocated that the golden elixir pellet should take residence in lower elixir field, rather than middle elixir field. Readers here should be cautious enough, for middle elixir field, situated in the central positron of your trunk and the nearest to spleen and stomach and standing for earth element, is the ethereal and heavenly region. The inevitable result of golden elixir pellet shifting residence from low elixir field to middle one as recommended by some books is that yin pre-heaven mind-will---rather than yang pre-heaven mind-will---takes residence in golden elixir pellet. And as a result, you would become a supernatural ghost possessing a golden elixir pellet!

Only through the long time of hibernation-like stillness---in which you seem to have died away without any faculties working save that the mind-will remains motionless yet is still upon somewhere in middle elixir field ---the foetus of your true self is likely to develop properly. So long time have you been falling in this dead- like state that sometimes you may perceive that a wave of comfortably warm vapor is making for your heart from lower elixir field. Being conscious of the circumstance you'd better conduct it with the mind-will to take the course of Du channel from coccyx pass upward to the clipping spine pass to occipital pass till upper elixir field, then like something worming its way in your head and later oozing into your mouth from palate, it will turn out to be as speedy in melting away as a drop of honey and so crisp and fragrant and delicious that nothing worldly could has the least qualification to compare with it. Hereupon you should composedly wrap up it with the mind-will and bring it down to your throat, then swallow it downward and lead it down to middle elixir field. Then the four limbs and trunk begin to feel numb and soft. How comfortable and pleasant the feeling is you may think to yourself.

Generally speaking, the wave of warm vapor will arise many times on nine consecutive days, so you should deal with it in the same way when it arising every time. In addition, immediately after you have brought it down into middle elixir field you must run the small waterwheel of 4-10 branches one time, then you must immediately relapse into the profoundest stillness till all again seems to come to be at a constant standstill.

You may wonder how to name the drops. 'The golden life dewdrops' is the universal name many saints have given. The whole proceeding described before is generally termed 'golden life dewdrops going round to combine with golden elixir pellet.' No doubt the name is long and complicated. In the state that all has come to be at a constant standstill after you have brought down golden life dewdrops into middle elixir field and completed the small

waterwheel of 4- 10 branches, you remain what you are for God knows how long time when some rumbling sounds as like thunder will come forth in lower elixir field, and you seem to feel that something is ripping open the

broad expanse of lower elixir field in all directions, then a wave of yang Qi suddenly rushes all the way up from the lower elixir field to your upper elixir field, and rotates or stretches out or shrinks down all of its own accord, at length takes residence in upper elixir field.

Shortly afterwards a wind begins to whirl in upper elixir field and golden lightning flashes rapidly and continually in front of your eyes, though they are closed up. All of the sudden some dew drops trickle into your mouth, as fragrant as borneol and as cool and refreshing as peppermint. On perceiving this you should swallow it down when you feel it oozes into your mouth, then lead it down and settle it in middle elixir field with your mind-will.

Generally speaking, for about seven consecutive days the same case will occur repeatedly. Every time the case occurs you should deal with in the same way as before mentioned, then perform a whole set of small waterwheel of 4- 10 branches before you again resume the state of hibernation-like stillness. This time the dew-like drops you harvest and bring into middle elixir field are called 'silver life dewdrops.'

After golden- and silver life dewdrops have been brought down and join the golden elixir pellet in middle elixir field you should again drift away into the depths of the profoundest stillness till all seems to have come to be at a constant standstill. No pulses throbbing, the heart beating no more, all breathing leaving off and blood flowing no longer. Without the least consciousness of the lapse of time you remain in this state till you perceive that a whiff of wind seems to be coming from Heaven and descending and first passing through your upper elixir field and Yin Tang acupoint, then your arms and trunk, then your legs. Then all joints seem to be ripped wide open and all bones are broken into pieces and your heart as cold as ice and both lower- and middle elixir field on fire. Take it easy and never pay any attention to things whatever, just remain what you have been! This is the moment that the gold element is having intercourse with wood element which is sure to produce tempestuous visions and feelings.

For some time all seems to have become to be on fire and violently blaze up, and sometimes all seems to be flooded all over, or sometimes innumerable thunders roll over Heaven and following lightning flashes awfully. In a time the boundless space seems to have been suffused with rosy rays. You should never pay the least attention to them, whatever they may be, and remain what you have been without any change, like a stone indifferent to all the weather changes. Time rolling on and your remaining dead-like the pre-heaven Qi will sometime gradually turn into a silver full moon while pre-heaven fertilizing fluid (Jing) a rosy sun.

Suddenly the silver full moon imperceptibly presents itself in front of your eyes, swaying and not clear at beginning, steady and pure at last. Gently place your mind-will upon it. After a little while, a rosy disc of sun coming

from you don't know where also indiscernibly reveals itself with the silver full moon. Late in the course of their combination, two buds, of golden colour, will gradually take form from the light combined and burst by degrees to present their respective five golden petals, with the daintiest stigma and stamen sprouting in the middle.

This vision is called 'twin golden buds blossoming.' At sight of this vision you should immediately put your mind-will gently upon that---of course, much as you know where the two flowers are you should never focus upon them, which is the proper way by which to settle your mind-will.

When the rosy sun and silver full moon converge and at length merge into one disc giving out brilliant light and hanging in front of your Yin Tang acupoint, you should lose no time in rolling your two eyes to promote the intercourse between gold element and wood element, then bring down the light along Ren Channel by your mind-will to lower elixir field, whence the light will naturally make way upward along Du Channel then descend the Ren Channel and enter middle elixir field to merge with golden elixir pellet. This done, you ought to revolve the small waterwheel of 4-10 branches to wrap up this process, then relapse into the profound stillness till all again seems to come to a constant standstill. Of course, some changes have taken place you may find out when this time you drift into the hibernation-like state that a brilliant disc hanging in front of your Yin Tang acupoint is shining steadily over the middle- and lower elixir field.

There must be one formidable hardship facing you after the rosy sun and the silver full moon have merged into one brilliant disc, to which the prominent supernatural being Zhang Shan Feng particularly referred in one of his books. Thus it runs:

As you remain in the state that all seems to have come to be at a constant standstill you will suddenly feel painful in Yong Quan acupoint---the central place of the under surface of a human foot it is located in---of your right foot as if an ice is piercing it, presently you perceive the boring pain is shifting its place from Yong Quan acupoint to your knee through bones, then advances to coccyx pass(also through bones)then goes upward till it stops in the middle place between right and left kidney. This vision is called 'reed shoot piercing bones.' For about three consecutive days the pain will last.

When the boring pain remaining between right and left kidney intensifies to the worst extent---which means the pain extends upward from kidneys to the clipping spine pass to occipital pass till to upper elixir field---you should instantly with your mind-will bring down the brilliant disc hanging in front of your Yin Tang acupoint along Ren Channel to middle elixir field, then to lower elixir field till to the place between two kidneys. Then roll your eyes slightly to circle the painful place with your inward gaze. Instantly a burning bead comes vividly on the scene, first making for coccyx pass, then going all the

way up along Du Channel with its brilliant tail trailing after. At sight of this vision you should somewhat intensify your mind-will, then place it in the place nearest to your kidney and imagine you blow a breath into lower elixir field. Shortly afterwards you perceive that all joints seem to be exploding violently and deafening sound is coming up to your ears incessantly, all your physical body seems to be in a burning furnace, so heated almost beyond your tolerance.

You should in the same way intensify your mind-will and settle it in place as said before three times before every Qi and pre-heaven mind-will belonging to each independent organ rushes upward to your upper elixir field. Immediately afterwards there suddenly comes a terrifying thunder shaking your whole body and the upper part upon your skull enclosing your mind domain is tempestuously thrown wide open. The pre-heaven mind-will and pre-heaven Qi is having their most violent intercourse and it seems nothing could separate them. Your head seems to be as hard as a block of stone, and whole belly as hot and oppressive as a burning furnace. All blood and Qi is vividly engaging in impassioned eloquence and all is busy with speaking in favour of itself, such a peal and uproar that all is nothing but a chaos it seems. All of sudden, some refreshing and cool dewdrops trickle into your mouth and ooze downward into middle elixir field. On sight of them coming down you should intensify your mind-will settling in middle elixir field. This way when the dewdrops enter the middle elixir field you seem to see that some pearls are rolling into that place. Surveying inwardly you will get the sight as described below: all organs and channels and collaterals and acupoints, or in a word, all parts of you, regardless of their being invisible or substantive formerly, distinctly present themselves before your eyes; all is burning down and all space is full of light of flames; disgusting dirt is streaming downward from everywhere and then flow continually to places you don't know and disappears all over. Paying not the least attention to whatever it may be and letting all take their own courses and remaining what you have always been made up the most proper means by which you are to deal with these challenges coming in succession.

Sometime you may suddenly feel dreadful to an extreme extent, because you seem to perceive that you are losing control of your self and all are on the track of disappearing. This feeling is, as a matter of course, the inevitable result that yin pre-heaven mind-wills, being worn out and loath to be subdued by yang pre-heaven mind-will, are reacting with various false visions to cause your heart of Tao's nature to deviate from the proper track. In a moment a swarthy ball tumbles down and rotates and hangs in front of your eyes and a piercing and raw air follows up and comes up all the way through your body. Once perceiving this you should gently suck in the swarthy ball with your mind-will and slowly bring it down into middle elixir field. No sooner has the ball been conducted into middle elixir field than you begin to feel refreshing and pleasant coolness as though pure dewdrops are trickling down into your

heart. This particular event you should well remember marks that you have set about conceiving a foetus of your true self, and your yang pre-heaven mind-will, having conquered the yin pre-heaven mind-will, has eventually taken residence in golden elixir field. Of course, at this moment you could not as yet discern the foetus. The whole vision of all seeming to be burnt down in called "tempering form with fire."

- **Step 15: Conceive a Foetus of the True Self (2)**

- After the rosy sun has merged with the silver full moon into a brilliant disc hanging in front of your eyes, sometime you may notice three lotus buds bursting out into brilliant blossoms in lower- and middle- and upper elixir field respectively, and in the middle of each blossom is a baby sitting uprightly. This vision is called three babies coming on the scene, to which you should adopt the attitude that it has nothing to do with you and you should always remain motionless in the depths of the stillness.

- After the rosy sun and silver full moon have merged into one brilliant disc and when you again drift into the hibernation-like state for some time, two things like two comets in appearance will suddenly pierce your two Yong Quan acupoints and worm briskly their ways along each legs through bones, and pass through thighs, then soar vigorously into lower elixir field and join each other there. On sight of this vision you should gently place your mind-will in lower elixir field and somewhat intensify it, than imagine you blow an fire into lower elixir field and gaze upon the same place.

- Under the attack from this fire the two vigorously-moving things will make for coccyx pass and soar upward passing the clipping spine pass and occipital pass along Du Channel and come into upper elixir field, then descend the nose and mouth and throat and respiratory tube till go into middle elixir field and merge with golden elixir pellet. After this process the pre-heaven vita-vapour of great unification will naturally pervade all parts of your body and nourish them which, in due course, will greatly harmonize with each other and commune with nature in the end, and as a result, no coldness or heat or other weather changes could affect you any longer. Then you should relapse into the profoundest stillness and give up all mind-wills---inward and outward---and like a dead man let all take their own courses. This state continuing you will perceive that lightning coming from the broad tracts of emptiness is rushing down and then goes into the Mysterious Pass and soars upward along Du Channel and comes into your upper elixir field, whence it descends the Ren Channel and turns into something like dewdrops moistens all your organs. In the course of it descending you should breathe in and breathe out as an ordinary man does and in the meantime imagine the breathing in bring in an air deep into your belly, then you perceive that dewdrops are pervade all your physical form and purge away all dirt from every part, and thus yang vita-vapour and yang pre-heaven mind-will gain

more ground and yin vita-vapour and yin pre-heaven mind-will lose more. The lightning in this process is a wave of yang vita-vapour brought up by infinite emptiness coming downward to promote the formation of the foetus of your true self.

- Again all visions pass away and you relapse into the profoundest stillness and after some time all seems to have come to be at a constant standstill. All of the sudden you catch sight of the vision that gold beads of immense quantity are jumping in all directions in your upper elixir field and silver waves surging tempetuously. On sight of this vision you should place your mind-will in lower elixir field and somewhat intensify it, then launch the breathing through lungs and respirotary tube and the nose and imagine your breathing in every time bring in an fire deep into lower elixir field (breathe out naturally), then gently gaze upon the fire till the fire becomes more vigorous and all seems to have been burnt down. Then looking up you will find, in your upper elixir field, tiny golden shoots scattering all over the place and among them is a grain of pearl, dainty and delicate. Relapsing into the state like frog's herbiration for some time you will find that the grain of pearl has grown bigger, and is of the orange colour. When you make certain that the pearl has fully developed---you are certain to possess this ability of judgement in this phase---you should

- - imagine sending out your mind-will and bringing down the sun into upper elixir field, then breathe in and you should imagine the breathing in bring in a fire into lower elixir field , then you should gently gaze inward upon the fire with your two eyes. After a little while this pearl begin to melt and then ooze downward along Ren Channel and drop into middle elixir field. Immediately afterwards you should revolve the small waterwheel of 4-10 branches so as to completely collect all drops.

- Then you should relapse into the profoundest stillness with your mind-will dently settling in middle elixir field and two eyes gazing upon it gently---you should do this in the principle that though you know the place you don't pay the least attention upon it.

- As time passes away the golden pearl will grow bigger and bigger and its colour becomes more distinct and brilliant, sometimes it seems to be in the depths of the boundless tracts of emptiness and far away beyond your body and could not be approached by all means, yet when you close your eyes it is so distinct and so near as if in front of your eyes. Ever afterwards you will possess the knowledge that one thing can be situatad both inside and outside and both of existence and of nonexistence, and be so minute as to nothing could be more minute than it, and be so comprehensive that all are destined captives under the control of it. Oh! It is the very origon of all transformations and changes.

- Having revolved the small waterwheel of 4-10 branches to collect the golden drop which drips into middle elixir field you must relapse into the most profoundest stillness with two eyes gazing inwardly upon the pearl without the least break, and your mind-will settling upon that also without any intermission, yet you never pay the least attention on it. This way you will drift deeper and deeper into the stillness till all seems to have come to be at a constant standstill when your heart beating pulse throbbing and breathing and flowing of blood---or the process of metabolism in a word---gradually come to an end and the thorough cessation can at first last for one day, two days, three days, or even ten months at which you should never marvel. In such a period your partner should not mistake this thorough cessation for your 'passing away while sitting cross legged' because all yang vita-vapor and yang pre-heaven mind-will are returning to their common origin with the development of the foetus of your true self. For your part you should never casually rouse from this dead-like state on will, and, on the contrary, let all take their own courses and never intervene.

- The long period of remaining motionless at a constant standstill doubtless endangers your life to some extent, so you must be careful enough and vigilant enough to prevent your mind-will settling upon the pearl from straying for the least moment, and your inward gaze upon it from wavering and wandering away even one second, otherwise you are certain to die away and all transcendent aspirations will disappear instantly like a bubble bursting. Only in this dead-like stillness and the state of all motion in your body having come to be at a constant standstill the foetus, in which your yang pre-heaven mind-will is residing, will develop naturally with the nourishment of infinite emptiness. Therefore, without the hibernation-like state the foetus could never have the opportunity to develop.

- Sometime in the state that all seems to have come to be at a constant standstill to nourish the foetus of your true self, you may witness that a flood is surging and would not fade away. This vision doubtless signifies that your mind-will must have strayed away from the pearl for some time, rather than constantly settling upon it without any motion; or your inward gazing upon it ceased or wandered away for some time, rather than upon it without the least intermission. In consequence, the middle elixir field, lacking the warming for some time from the fire of the inward gaze by two eyes, became 'cold' to some extent and the light of golden elixir pellet became obscure. There are some other visions always in connexion with water which you should deal with by one same way as follows:

- Somewhat intensify your mind-will settling in middle elixir field as well as your inward gaze, then breathe in and imagine this breathing in bring a fire into middle elixir field. And imagine the fire to grow more and more vigorously and gobble up all above the middle elixir field till all vision of water has passed away and the golden elixir pellet has restored its light.

- Sometime when you cultivate the foetus of your true self in profoundest stillness you may notice that some fire are flaming up and you could not extinguish them. This is because you have eaten some food of peppery or of fragrant nature or you might have had a bathing with hot water, and thus the fire of golden elixir pellet was kindled and extended vigorously to other places which, though only a vision you might regard it as, will cause miserable result---your physical form burning down automatically if you don't take some preventive measures. As a matter of fact, there are many visions in connection with fire flaming up that may come on the scene.

- To properly deal with these visions you should do as follows: envision a swarthy ball the size of your palm, in front of your eyes, then contract the ball slowly with your mind-will, then imagine the ball and its environment to be cold and raw for a while, then bring the ball, which has now be contracted to be the size of a table-tennis ball, down along Ren Channel to middle elixir field, then you will find the fire will diminish in its vigor. Repeat the envisioning process till all fire has been put out, then relapse into stillness to resume the process of cultivating the foetus of your true self. All visions concerning fire during this period are called 'evil fire flaming up.'

- Sometime in the course of cultivating the foetus you may feel tried of your

- - body and chest swollen and painful, then after vomitting some black blood of large quantity you begin to feel better and other symptoms gradually fade away. Towards this phenomenon you shall be composed and never worried, for the reason that you former undue physical and mental labour has imperceptibly brought damage to the vita-vapour of heart, which is represented by substantive form of black blood. Gathering from thisphenomenon you can easily conclude that the infinite efforts made to triumph over other physically and mentally---which is popular in the region of covetousness---are bound to bring incurable injuries to your body, though imperceptible they always are.

- Sometime you feel that something is piercing your navel and you could not withstand it; sometime something is piercing your ribs from both sides and you seem to swoon; sometime all content of your body seems to be torn into pieces and consequently you even desire for instant death; sometime a huge hammer seems to be rumbling down and crashing into you head and you are on the point of losing all consciousness; sometime you seem to be in a trance and fell fidgety; sometime the excrement you discharge is with a stink and has blood blocks and something strange of a variety of colors is in it; sometime from your two eyes, or two ears, or two nostrils, or mouth, or anus, or urethral orifice you may find pus or pus-serum trickling out, which stinks to such an extent that you are going to vomit;

sometime all day long you feel somnolent and all joints feel sore; sometime all skeleton seems to collapse and smash into pieces; sometime perspiration is suddenly coming out all over your body; sometime you feel so painful as if you are casting off your skin as a snake does; sometime you feel so hot and sultry as if you are thrown into a burning furnace and you seem to be in a coma for about three or five days. All these phenomena doubtless indicate that the foetus is developing properly and you are discharging all your grossness and earthliness which could not co-exist with the foetus.

- When all such sufferings have gone as like a cloud in sky fading away you will suddenly become aware that you have been in possession of six kinds of supernatural power. The first is god's eyes with which you can behold all things in a glimpse, either those on and in the earth or those throughout the universe or in other region. In view of this you can understand more clearly why people always say 'if you don't want people to know what you do, don't do it!' The second is god's ears with which you can hear all sounds coming throughout the universe or other region, including that human could not hear. The third is the power of reading mind, which means you can be aware what the other is thinking of and what motive he has and his intention, his schemes, his aspiration and all. The fourth is the power of reading the transmigration of the soul, with this power you can instantly know whence and why and for what a man come into a being and whither and why and for what reason the man goes away. The fifth is the power of reading the future and the past. Yes, suddenly you begin to know all things you want to know and all things you don't want to know.

- The sixth is being free from any fertilizing fluid (Jing), which signifies you have transformed all fertilizing fluid (Jing) into vita-vapour. In fact, you have already become possessed of the power of being free from fertilizing fluid (Jing) when your penis has shrunk all the way back into your belly and a piece of skin has grown to seal the hole. Some people may debate why this power has the qualification to rank equally with other powers. This is because, you know, without this power, nearly all others are in vain, which you can understand easily. Toward all these visions and sufferings and powers you must adopt a proper attitude: all has not the least business with me, and let all other take their own courses; on my part I always remain in the dead-like state with mind-will settling upon the foetus without any intermission and two eyes gazing upon it without any break. Of course toward some visions I have mentioned---such as evil fire flaming up and so forth---you must take action as I have described before. You should by no means boast of your powers and feel supercilious and powerful ever afterwards, otherwise you are bound to be in mental disorders and even a beggar can laugh at you. You may ask for the reason. Generally speaking, at beginning. I advocate disciplining heart because all stray thoughts are the products of yin pre-heaven mind-wills which always exercises influence out of its destined nature to engage your consciousness

in a motion that inevitably deviates you from being in the state of stillness. So, indulging in finding a vent for your eloquence to show off your 'great attainment' your heart must imperceptibly be ensnared in by the yin pre-heaven mind-wills which, under the circumstance that your heart has been purged of all to be so different from the worldly heart in this stage, will present much more magical visions into which you are certain to fall deeper and deeper till you thoroughly lose all your wits and encumbrance to human society you will become.

Step 16: Give Birth to the Fetus of True Self

When catching sight of the vision of endless flakes fluttering downward, you should bring all of them into middle elixir field with a faint idea of nourishing the fetus of the true self. Then settle the mind-will into infinite emptiness at once and chant gently some words to promote the shifting of the fetus to upper elixir field.

Of course, these words express the meaning that on hearing it the fetus of your true self can somewhat understand it, and the vague consciousness of the fetus stimulated by these words can lead the fetus to move upward, of its own accord, to upper elixir field. You should be cautious enough that the mind-will could never be used to conduct the fetus to ascend the upper elixir field, for the movement of mind-will is bound to bring fire upon the fetus at this particular period.

Chant, "Soar high up into the infinite emptiness, open the door of a temple, combine the disposition with the pre-heaven nature, and unite the two kinds of light." These words you should chant repeatedly till the fetus, of its own accord, begin to move upward from middle elixir field.

Yet you should know that passing through the respiratory tube is not easy for the fetus and it is very dangerous. So you must be on full alert at this moment. Remain still in the emptiness and have an idea that is the faintest and thinnest and is next to nothing. When the fetus, of its own accord, is going to move upward, this idea should rush as rapidly as light all the way up from middle elixir field to your upper elixir field. You know that the mind-will should never be used at this period. Therefore, the faster this idea rushes upward the better, the faintest this idea is the better.

Once the fetus has entered the upper elixir field, some wonderful sights are sure to come on the scene, such as imposing mirages with melodious sounds coming up from distance, a number of supernatural beings coming up to address to you, and a magnificent complex of golden palaces like emperor's begins to emerge, to which you shall bear in your mind that all of them are false and dangerous. Be independent of all these attractions and remain what

you are and have not the least business with them all.

If the fetus pays the least attention to something in the upper elixir field you will risk falling into somnolence, then into a coma, then pass away, which means all former efforts have been delivered to the wind, a result that the worldly heart has not been completely given up.

At this particular period the mind-will should come to be at a constant standstill and remain more firmly than the Alps in the emptiness, and be as dead as the ashes burnt down thousands of years ago. Even though enchanting sounds come up you should hear nothing; though wonderful sceneries present themselves before your eyes you remain indifferent to them.

Once upon a time there was a man called Leu Zhu, who went into a coma because the fetus of true self could not resist the temptation and began to appreciate the false graceful scenarios. Hence there came a figurative idiom of "verifying heart in a street full of blooming flowers " which is indicative of this process.

Once the fetus of the true self has come into the upper elixir field you should settle your mind-will upon the fetus as gently as possible, and let the foetus gaze upon the emptiness solitarily and silently. Then fall into the profound stillness till at last all motion taking place in your physical body come to be at a constant standstill. The two eyes should never gaze downward for the reason that something you behold might frighten the fetus of the true self at this period. Sometime you may perceive a fire in upper elixir field begin to flame up, and above your head at the same time is a brilliant sun catching a fire. At sight of this vision the mind-will should slightly intensify, and has an intention to narrow the distance between them so that the fire inside should burn upward against the inside surface of your upper skull and the fire outside burn downward against the external surface of your upper skull. This case continuing for some time you will perceive silver waves begin to flow till suddenly a good deal of terrible thunderbolt comes up as if near at your upper skull.

All of the sudden rosy rays seem to fill up all space, brilliant lighting reaches out its endless claws as rapidly as possible ripping the emptiness. And you begin to know your upper skull has a boneless opening as like a baby, curving inwards and outwards as you breathe like a fetus. And it as thin as a piece of silk cloth. You feel painful as if this part of your skull has been broken into pieces, or melted down, or cut open by a sharp axe. About three days later the pain will disappear.

Once the upper skull has been thrown open, you should gently settle the mind-will in upper elixir field as before. Then you will feel the body is floating in emptiness, your spirits refreshing and all is free from encumbrances, and

later all parts of your body seem to have disappeared without any traces.

When the fetus have shifted into upper elixir field and remaining as dead as a stone for a long time without any other response from itself, you should lose no time in spelling[] [] [] [] [] with your mind-will in your chest and belly as illustrated in figure 1. The spelling should be carried out by your mind-will rather than by your throat. [] can rally the yang Qi of your heart, [] the yang Qi of spleen, [] the yang Qi of the lung, [] the yang Qi of liver, [] the yang Qi of kidney. With each spelling at particular position and mind-will slightly moving from one place to another as illustrated in Figure 2, the five kinds of yang Qi will gradually converge upon the coccyx pass. Then the mixture of the yang Qi will soar up to upper elixir field, and strike the upper part of your skull, On perceiving this you should spell[]---as an ox roars---with your mind-will striking against the upper part of your skull from inside, and open your two eyes with their gaze rushing out from inside the upper part of your skull to the outside. Then you should train the fetus of your true self to go upward to the upper opening of your skull and come down to where it was in upper elixir field, making ready for its release out of the upper opening.

Step 17: Raise the Fetus of True Self in Three Years' Time (1)

Then the five kinds of Qi will change into ethereal and gorgeous clouds which come floating here and there and gather around the fetus of your true self. Instantly riding a roaming dragon with its mouth sending out auspicious glow and vigorous fire flaming up from below of its spiraling trunk or riding a ferocious tiger, the fetus of your true self begins to soar upward, melodious sounds by various instruments coming up incessantly, ethereal angels and golden virgin boys welcoming from either side, and imposing palaces of varied fashions receding backward from both sides. To these scenes and sights you should remain nonchalant from beginning to the end and adopt the attitude of letting all take their own courses and they have nothing to do with you. In this way the fetus can at last reach the upper opening of your skull, and then it should come down to upper elixir field. Of course when it comes down ever-shifting scenes and sights will come on the scene incessantly.

Then the fetus will again ascend the upper opening of your skull and subsequently descend to original place. These ascend and descent continue one time after another, suddenly rosy rays seem again to fill up all universe and golden lightning hold out its endless claws tearing the emptiness as ferociously as could be. Immediately afterwards a good deal of thunderbolts again seem to be near your skull and in a moment the upper opening has been thrown wide open the second time. At sight of this you should shift the fetus closest to the upper opening with the faintest idea. Once the fetus reached the upper opening you should have an idea for the fetus to leap out of the upper opening with its own eyes closing. Then the fetus has jumped

out of the upper opening in a moment and instantly you perceive that apart from your own body there has come a second body of you sitting above your head about one metre away. At this time your ears, together with ears of the foetus should hear inwardly rather than outwardly---you and the foetus hear inwardly respectfully, I mean---and your eyes and the foetus' eyes should never respond though miraculous sights present themselves before you and the foetus. You and the foetus should remain as dead as two stones, as deadly as ashes burnt down thousands of years ago. Why? Because various false visions are presenting themselves in groups, Oh! My mother and father are coming up to my two bodies. Oh! My grand parents together with my aunt and my uncle and my neighbours are coming up also.

What's the matter? Oh! The queen of the Heaven is paying a visit with a lot of supernatural beings in groups following her Majesty. What melodious and touching tune by several ethereal virgin girls of enchanting figure fluting and piping. All is false you must remember! You and the foetus should constantly remain as dead as possible.

All of the sudden a streak of golden lightning rushes upward from your body and ceases its movement before your eyes and then turns into a bright photosphere hanging there. At sight of this scene you should have an idea to shift the foetus rapidly before the bright photosphere. This done you use your mind-will to contract the photosphere smaller and smaller by degrees till it has the size of your thumb's nail, then gently pull the photosphere into the foetus. No sooner has this been done you will find the foetus has already entered your skull, then you should pull it into upper elixir field again with a faint mind-will. Immediately afterwards the foetus and yourself should fall into the profoundest stillness, and later all motion in your body again comes to be at a constant standstill. Yes, you are a dead man still alive again! The golden lightning you have pulled into the foetus has a wonderful effect of melting down all physical form, so you must avail yourself of the lightning to serve the foetus of your true self, otherwise the foetus is sure to have the encumbrance of form, however little it may be.

You should well know the interval between the time the foetus first jumps out of your upper opening and the time it reenters your skull is very short and you should pull it into your upper elixir field as soon as possible, with your faint mind-will. It will be disastrous to release the foetus of your true self from your body with such an event taking place: the foetus, once gone, never comes back, which is remarkably indicative that you have not completely given up your worldly heart, that is to say, you have never disciplined your heart to be as dead as a stone which constantly remains independent of all external and internal influences. Because of this kind of danger, as well as other endangering your life as I described before, you must give up all intentions, motivations, aspirations and so forth, which is a must to have

things achieved in the region of covetousness. You should purge all passions completely of your heart, and never be proud of being in possession of miraculous power as I described before, and you should be as heartless as a stone, without any feelings. In brief, to prevent the foetus of your true self from being gone forever you must discipline your heart to be as nonchalant as possible, to be as dead as ashes burnt down thousands of years ago.

In fact, the releasing of the foetus of your true self the first time signifies the beginning of nursing the infant of your true self for up to three years. To nurse the infant of your true self, Lao Zi once said, is to cultivate and train him, of which the cultivating process means the infinite emptiness will nurse the infant of your true self in the favorable environment of all motion taking place in your physical form coming to be at a constant standstill; and the training process means you should let him go out and return at proper time.

The newly-born infant is very tender in constitution and his halo is relatively feeble and pale, so you should often fall into profound stillness to provide favorable environment for the infant to be nourished by the infinite emptiness. You falling into the profoundest stillness till all seems to have come to be at a constant standstill, the infant, also at a constant standstill, will become more and more composed and indifferent to influence exerted by things inside and outside.

Once the infant went out, your mind-will and his should always settle into the halo surrounding him without any intermission---though you know where he is, with golden rays sending out in all directions as like a sun, you should never pay the least attention upon it---then all false visions will gradually disappear, besides, the infant should never turn round his head and see you---his mother in the viewpoint of the profane world---for he might feel disgust for your form on account of its being like an excrement.

Step 18: In Possession of Same Body With Tao

Please don't regard your physical form, the mother-body of the infant of the true self, as a waste or an encumbrance after the infant of the true self has fully developed. In reality, after the process of tempering form with emptiness your body is no longer the former worldly one, which can be corroborated by two true tales:

Lie Tzi, great thinker in Chinese history, holding out two arms, can drift away on the wind before you know how it is; DarMo, remarkably famous for his sitting cross legged in a cave facing stone wall for as long as nine consecutive years without the least motion, taking a reed blade as a canoe, can sail across the Yangtze River. Why? Because physical form has merged with the yang pre-heaven mind-will into one, the former is the latter and the latter nothing but the former. Therefore, when the physical form thoroughly takes residence in yang pre-heaven mind-will it is invisible and well beyond

the domain of man's understanding. When the yang pre-heaven mind-will takes residence in Qi the physical form will present itself in no time. From this you can understand why the physical form at this time will never incur the least damages in case it be burnt in a hot burning furnace for tens of thousands of years, or will never be drowned if it stays for innumerable years in the deepest place of the ocean in the world, and you can also understand why the form can walk without any shallow on the trail when a silver full moon or a rosy sun well hangs in the sky. This can be used to explain some yoga masters' supernatural deeds.

It is something that gives birth to the universe is greater than universe, and it is something that administrates the emptiness that is more powerful than emptiness. We have no suitable name to mark it, so farfetchedly call it Tao or infinite emptiness. Emptiness owes its birth to Tao, Heaven and Earth to emptiness, the myriad of things to Heaven and Earth. So does the humankind to Heaven and Earth. Based on the broad tracts of Heaven and Earth the myriad of things can be born, and just depending upon the boundless expanse, the emptiness can give births to Heaven and Earth. Just because of something not empty existing in the emptiness the emptiness can give birth to emptiness.

That to bear Heaven and Earth, as well as the myriad of things is surely the accomplishment achieved by that not empty in the emptiness which takes residence in the nature of the myriad of things as their arbiter. Something not empty in the emptiness that takes residence in the nature of the myriad of things as arbiter also take residence in the nature of Heaven and Earth as their arbiter, because something no empty in emptiness can give birth to emptiness. And in the same way in the emptiness something not empty takes residence as its arbiter.

So after three years of nursing and training you should keep the infant of the true self silent constantly in your upper elixir field as you again fall into the state that all motion taking place in man's physical form has come to be at a constant standstill, and since then you should never let the infant go out, and both the infant and you should always remain motionless like a dead man without any motion, because your physical form, with the infant of your true self repose in your upper elixir field, should gradually be transformed into something belonging neither to existence nor to nonexistence, neither a phantom nor a piece of emptiness, and having neither exterior nor interior, neither birth nor death. Yes, taking one step your formless form has reached the sun (let along the moon), and though the sun is so hot you can stay in its center for innumerable years because you can lodge your physical form in the yang pre-heaven mind-will---you come into nonexistence. You and the infant of the true self should fall always deeper and deeper in the profound stillness till all things in the world seem to have been dead for hundreds of thousands of years and the mind-will should always pervade throughout the

emptiness.

In this way the infant of the true self will become more and more ethereal and almighty, and more and more silent. His golden rays speeding out in all directions from him will become more and more brilliant. So when you contract all these rays into a photosphere round the infant the photosphere will be brighter than before; when you spread them out the rays can travel far more away than before---of course in this course you should never attempt to do these things but to be always a dead man still alive without the least intermission.

For so long time have you and the infant of the true self reposing in your upper elixir field, remained deadly silent in the profound stillness without the least motion whatever as if all universe has been in extinction for millions of years, that the golden light from the infant has been becoming more and more brilliant and as vigorous and hot as a rosy sun. Sometime, like fire flaming out suddenly, some cloud-like rays will rush all the way out from inner orifices to outer orifices or vice versa. After you don't know how long time you will perceive that from the very top to the very bottom endless stars are twinkling and all orifices have become crystal-clear and Heaven and Earth and the myriad of things have become distinct with the golden rays shining over them all. But that is not at all the end! Still, you fall deeper and deeper in the deadly silence as if the ashes, burnt down hundreds of thousands of years ago, have been delivered to complete destruction. Then a rosy cloud, vigorously and tempestuously engaged in rolling motion with tremendous momentum, will rush out of the Mysterious Pass deep in the infinite emptiness, and fill up all orifices with ethereal brilliance without exception, and pass through Heaven and Earth and myriad of things---all becomes crystal clear, as a result.

As if there are endless clear mirrors arranged throughout the emptiness, the miraculous brilliance is reflected by them all and thus wonderful visions and sights beyond human's wits present themselves and become distinct. Yet this is not the end at all!

Still, bring all rays into your upper elixir field and slip deeper and deeper in the profound stillness. Then after a long time the rays will overflow your body. Then the most brilliant glow flourishing vigorously around you when you contract it with the faint mind-will, will thoroughly enter the interior of the most minute particle existing in the infinite emptiness. When you send the blaze all out, it can fill up the infinite emptiness and reaches the places far more away beyond the limits of the infinite emptiness.

Then you perceive that the miraculous blaze is turning into a rosy sun, and is rushing out of a certain orifice, then exploding. And the brilliance rushes to spread all over the infinite emptiness. Then endless brilliant golden rays,

above rushing through the highest layers of Heaven and below shining through the bottom layer of Earth, silently illuminate innumerable worlds and Sakyamuni and a good number of saints present themselves before your eyes. Yet this is not yet the end at all!

Still, you should slide deeper and deeper in the profoundest silence as one year elapses, two years elapse, three years elapse, . . . , a hundred years roll away, a thousand years pass away, . . . , till your form changes into golden light and spreads all over the infinite emptiness to become possessed of the same body with Tao. Ever since then, the brilliance filling up the infinite emptiness is eternally yours and you are Sakyamuni and Sakyamuni is you, and Heaven and Earth and endless rivers and all mountain ranges and universe and endless generations of humankind, like lines in your palm, become a tiny thing in your hand---you have returned to infinite Nirvana.

Yet you should know it is the most difficult thing to pulverize your form to fill up the infinite emptiness. To achieve this, Da Mo, spent nine consecutive years like a dead man---how fortunate! ---sitting cross-legged in a cave facing stone wall without any motion. The sun is sure to exhaust all its energy sometime and come to a complete destruction sometime; the broad expanse of ocean may sometime be drained dry of water and the ground may curve in or curve out, even the most magnificent mountain ranges may sometime undergo tremendous transformations and become plain. In brief, the universe is destined to pass away sometime because existence means both birth and death. Yet Tao, depending upon nothing for its existence, will engage in its own particular motion incessantly, thus it is eternal.